PRACTICAL PHILOSOPHY

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OF

SOCIAL LIFE;

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OR

THE ART OF CONVERSING WITH MEN:

AFTER THE GERMAN

OF

BARON KNIGGE.

IN TWO VOLUMES.

By P. WILL,

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VOLUME THE SECOND.

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LONDON:

PRINTED FOR T. CADELL, JUN. AND W. DAVIES.

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PRACTICAL PHILOSOPHY

OF SOCIAL LIFE.

CHAPTER I.

On Conversation among Friends.

SECTION I.

As in our conduct towards our friends all depends on the choice which we make of those whom we denominate by that sacred name, I must premise some observations on that point. No familiar connexions are more durable than those that are formed in our early youth. At that period of life we are less distrustful and difficult with regard to slight defects; the heart is more open and communicative, and easier to be gained; the characters are more pliable, and friends who attach themselves to each other at that happy age are more indulgent on either

side, and more willing to accommodate themselves to one another; they experience much together, reflect with pleasure on the mutual events of their youth, and proceed with equal steps in culture and experience. To this we must add habit and the desire of seeing one another frequently, which it generally creates. If one of the confidential circle be snatched away by the unrelenting hand of death, this serves only to cement the union of the remaining companions more closely. But the case is different in maturer age. Having been deceived frequently by men and fate, we grow closer and more diffident; the heart is under the tutorage of reason, which ponders more carefully, and attempts to conquer adversity by means of its own invention before it applies to others. We demand more, are nicer in our choice, less eager to form new connexions, and are not so easily charmed by imposing external accomplishments; we have juster notions of perfection, of durable bonds, and the use and danger of unlimited confidence; the character has attained a higher degree of firmness; the principles have been reduced into a regular system, with which the individual sentiments and theories of a person

who is an utter stranger to us can but rarely be brought into unison; it consequently is more difficult to effect a lasting harmony, and we are finally engaged in such a variety of business and connexions as leaves us little leisure to think of the formation of new ones. I would therefore advise you not to neglect the friends of your youthful days, although fate, travels or other circumstances should have separated you from them for a series of years, as you will but rarely have cause to regret your renewing the sacred bonds which, previous to that period, united you with the friends of your juvenile days.

§ II. It is a pretty generally established principle that perfect friendship requires an equality of rank and age. "Love," it is said "is blind; and "unites only by an unaccountable instinct those "hearts which, to the cool observer, seem not at "all to be created for each other; and as it is "guided only by sentiments and not by reason, "it disregards all disparities which rank and "other external circumstances produce. Friend-"ship, however, is founded on the harmony of "principles and inclinations; but as every age "and rank produce a peculiar disposition, ac-

"cording to the difference of education and "experience, that perfect harmony which the "bonds of friendship require, is but rarely met "with among persons of a different age and "unequal civil relations."

These observations contain a great deal of truth; yet I have seen frequent instances of tender and cordial friendship in people who differed widely in age and rank; and if the reader recollect what we have observed at the beginning of this chapter, he will easily be able to account for it. There are young greybeards and old youths; a good education, moderation in our wishes, a spirited manner of thinking, and independence of mind put the beggar on a level with a man of high rank; whereas depravity of manners, mean desires, and contemptible sentiments can degrade even a prince to the scum of the people. Thus much however is incontrovertibly true, that a cordial and lasting friendship requires a similarity of principles and sentiments, and also that it cannot well take place if the difference of abilities and knowledge be too great; for it is obvious in that case, that one of the principal felicities which such an union can afford, is the interchange of ideas and

opinions, the communication of congenial sentiments, the correction of obscure pretensions; and on the contrary all consultations on important occasions must be given up entirely if our friend cannot put himself in our situation, or if our sentiments be oppofite to his manner of thinking. There are people whom we can only *admire*, and to whom we constantly must look up—such people claim our regard, but we cannot love them, or at least despair of ever being beloved by them in return. In friendship both parties must be able to give and to receive alike. Too great a preponderance on one side, or anything that destroys equality is hurtful to friendship.

§ III. Why have very great and rich people so little relish for friendship? Because they have but little taste for the nobler pleasures of the mind. They all are more or less eager to gratify their passions, to pursue noisy and stunning diversions, to please their senses incessantly, and to be flattered, applauded and honoured. They are separated from their *equals* by jealousy, envy and other passions; their *superiors* court their society only when they want them to second their own selfish and ambitious views, and they keep their inferiors at so great a dis-

tance as not to be capable of hearing them patiently speak the truth, or to bear the idea of putting themselves on a footing with them. Even the better class of this description cannot always repel the idea of their being formed of materials superior to the rest of mankind, and this inevitably kills friendship in the bud.

§ IV. But even among those that are your equals in rank, property, age and capacities, you will in vain look for a firm and sincere friend, unless they be not governed by ignoble, violent and foolish passions; nor like a weather-cock, agitated by whims and humours. People who are addicted to noisy pleasures and diversions, who sacrifice every other consideration to the wild passions of inebriety, lust and baneful gambling; whose idol is false pride, gold and their own self, who waver in their principles and opinions, and whose character, like wax, can be moulded into any shape, may sometimes be good companions, but never will be susceptible of firm and sincere friendship. They will forsake you as soon as self-denial, sacrifices and firmness are required; you will then be left to shift for yourself, and imagine you have been deceived while you have only made a bad choice, and thus imposed upon

yourself. Our imagination but too often paints men to us not as they really are, but as we wish them to be, and afterwards is very much offended when it perceives that nature has made the original widely different from the ideal picture which we had drawn.

§ V. It is a common saying, that the best means of gaining friends is—to want none; but every sensible being wants friends. And why should it really be so difficult to meet with faithful friends in this world? I think it is not half so difficult as people commonly think. The overstrained ideas which our sentimental young men form of friendship but too often prevent their finding a person whom they can receive as a friend. If we require unlimited sacrifices, a total devotion to our wishes, an unconditional denial of all private interest in critical moments, an implicit approbation of our actions, contrary to all better judgment, if we even demand admiration of our defects, approbation of our follies, and an obedient concurrence in our passionate deviations—in a word, if we require more of our friends than equity and justice permit us to expect of frail mortals who have liberty of volition, we shall, indeed, not find one being

amongst thousands that will devote himself to us. But if we go in search only of men of sound reason, whose ruling principles and sentiments agree in the whole with those that guide *our* actions; men who delight in what affords us pleasure; who love us without being charmed by us, who value the good features of our character without being blind to our defects and weaknesses, who do not forsake us in misfortune, but assist us faithfully in honest and laudable undertakings, comfort and cheer us, sacrifice for us (if necessity so requires, and we are deserving of it) *every thing which men can sacrifice without injury to their honour, justice and the duties which they owe to their family*; and who do not conceal the truth from us, but point out our defects without offending us premeditatedly, and prefer us to all other people as far as equity permits—if we seriously go in search of such friends we shall certainly find—many? No, I cannot say they are so very common; yet there always will be a sufficient number for every honest man to have a couple—and more are not wanting to cheer our path through life.

§ VI. Should you have the good fortune to

meet with such a faithful friend, you cannot be too careful of preserving his affection. Honour and esteem him, although fortune should raise you suddenly above him, and do not shrink from him even in those situations in which he does not shine, and in which the voice of the multitude seems to disapprove of your connexion with him. Be never ashamed of your friend though he should be poorer and less regarded than yourself, nor envy him should he be more honoured than you are. Be firmly attached to his person without being troublesome to him. Demand no more from him than you would do for him yourself; nay do not even demand so much, if your friend be not perfectly your equal in temper, mental capacity and refinement of sensibility. Espouse warmly and zealously the party of your friend, but never at the expence of justice and probity! You ought never to be blind to the virtues of others on his account, nor when you have it in your power, to make the fortune of a worthy and able man give preference to your less capable friend to his superior in merit. It would be wrong in you to defend his heedlessness, to praise his passions as though they were virtues, or to strengthen premeditatedly the party of the ag-

gressor when he unjustly quarrels with others, to defend his cause obstinately when you see that it will but serve to exasperate his enemies more against him, and eventually plunge in ruin yourself and your family. But you are bound to defend his character when he is innocently aspersed, even when every person forsakes him, provided you have any reason to conclude that it will be useful to him. It is your duty to honour him publicly, and not to be ashamed of your connexion with him, when fate or bad men have oppressed him undeservedly. It would reflect the deepest disgrace upon you, could you ever be so mean as to smile out of complacency to others when villains wantonly ridicule him behind his back; and friendship demands of you to inform him in a proper manner of dangers which threaten either his person or his public credit; but this you ought to do only in case it can enable him to escape misfortune, or to retrieve some imprudent step. In any other case it would be cruel to make him anticipate future evils to no purpose.

§ VII. Friends who do not abandon us in time of need are extremely scarce. But strive to be one of these unshaken friends! assist and save if you have it in your power; sacrifice yourself for

your friend; but do not forget what prudence and justice to yourself and others demand of you, and complain not if others do not the same for you. This arises not always from an ill will towards you. We have already observed that weak people and such as are governed by passion, are unsafe friends; yet how small is the number of those that are entirely firm and unshaken in their character, and perfectly free from all mean passions and selfish views, who, in their attachment to us, pay no regard at all to our fame and relations, who love us without paying any consideration to the honour or the pleasure which their connexion with us may afford them. Be just to such friends if they fall back a little when a tempest gathers over your head, or at least change their love and veneration into a kind of protection, and assume the part of cautious counsellors. Equity and justice require you should in such cases make some allowance to the anxious temper of some people, to their dependence on external circumstances, and to the necessity under which many are to preserve the favour of all their connexions if they wish to maintain their ground in our truly hard and distressing times. How few people would exist with whom you could walk arm in arm, the rugged path of

life, if you should be so rigorous in your demands! Sometimes our friends are really under the necessity of publicly showing they have had no share in our follies; and more frequently our adverse fate furnishes that turn of mind which they ought always to have, as it promotes them to flatter us less than they did when we were courted by every one, and they had reason to apprehend they might lose us, because we then could choose our friends. I have been in situations in which a number of people obtruded themselves upon me, flattering me incessantly, catching every witty sentiment which I uttered with the greatest avidity, and revering my opinions like oracles. However, I knew the world too well to receive their adulations for sterling truth, being firmly convinced they would treat me differently as soon as my situation should happen to be less prosperous, and put it out of my power to be serviceable to them. I was not mistaken; but nevertheless could not tax them indiscriminately with being villains and rogues. I found indeed that many of them deserved no other denomination; for they were guilty of the greatest meanness towards me. I was not struck at it and despised them, yet some of them had only been hurried along by the rest;

the voice of my enemies roused them from their delusion; they began to reflect, examined my conduct more minutely and perceived my errors; they reproached me for these faults by words or some coldness in their conduct, and thus afforded me an opportunity of being sensible of them, and of striving to shake them off; and, in truth, these friends have been more useful to me than many others who confirmed me constantly in my vanity and foolish infatuation.

§ VIII. No principle appears to me more indelicate and less becoming a sensible mind than the pitiful assertion, that it is a consolation to have companions in misfortune. Is it not sufficient to be sufferers ourselves, and to be convinced there are more people in the world as honest and good as ourselves, who also have their share of misery? Would it be just to increase the number of these sufferers wantonly, by forcing others to join us in bearing our burthens which thereby do not become a grain lighter? for it is contrary to all experience to pretend, that it is some consolation to a sufferer to converse of his misfortunes. Discourses of that kind may afford some sort of satisfaction to garrulous old women, but not to a man of understanding. We have examined in the first

chapter of the first volume, whether it be prudent to complain to others of our misfortunes? We then replied to this question only what prudence and wise policy dictate; but in the conversation with friends, of which we are now speaking, delicacy of sentiment requires we should conceal our disagreeable situation as much as possible from a feeling friend, who takes a tender and anxious interest in all our concerns: I say, *as much as possible*; for instances may occur in which the overburthened heart is incapable of concealing its agony, or the kind solicitations of our friend, who reads the workings of the mind in our countenance, become too pressing to be resisted any longer, a continuation then of silence would become tormenting in the highest degree, or offensive to our friend. In all other instances let us consult the peace of our friend as carefully as our own! It is however obvious that this cannot apply to cases in which his advice or assistance can save us. Of what use would friendship be, were we to be silent on such occasions?

§ IX. If your friend should complain to you of his misfortunes and pains, you ought to listen patiently to his tale of woe, and afford testimony of your feeling his distress. Do not dwell on

moral common-place sentences, nor distress him by observing, how differently all would have been had he been more prudent; for all after-observations are of no use, and serve only to aggravate the misery of the sufferer. Rather extricate him from his difficulties if you can; comfort him, and try all means to appease the troubles of his mind; but do not effeminate his soul and body by mean-spirited lamentations. Reanimate his broken courage, and excite him to raise himself above the fleeting sufferings of this world. Do not flatter him with false hopes, with expectations which depend on blind accident, but assist him to take such steps as are becoming a wise man!

§ X. All dissimulation must be banished from conversation among friends; it ought to be entirely free from those restraints which custom, overstrained politeness and mistrust impose upon us in common life. Confidence and frankness must prevail among intimate friends; but I beg to observe, that the revealing of all secrets, the communication of which produce no advantage to either party, deserves to be censured as childish garrulity, that few people can at all times inviolably preserve a secret, though they should possess every other attribute

which qualifies us for friendship; that the secrets of others are not our property; and finally, that a person may have secrets which he cannot communicate to any one without exposing himself to the greatest danger and injuries.

§ XI. All manner of dangerous flattery must be avoided in our conversation with sincere friends; but by this observation I do not mean to exclude a certain politeness and urbanity which sweetens life, nor a becoming indulgence and pliancy in innocent matters. There are people whose favour we forfeit in the same instant we cease offering them the incense of adulation, or differ with them in opinion or taste. They are highly offended if in their presence we do justice to the accomplishments and virtues of others, how great and striking soever they be. We cannot touch certain chords without provoking them. They foam and rage, when we take the liberty of observing they are prepossessed for something, guided by their imagination or passion, addicted to bad habits, or unmindful of the laws of prudence or politeness. Others are rather hurt than provoked by such observations. They are so much spoiled as to hate the voice of truth, and desire we should

speak to them of such subjects only, as promote the lethargy of their mind. How often do we hear them say: "Pray, do let us wave "that subject; I hate to reflect upon it. You "know, I cannot help it. I am very sensible "that I have acted wrong and ought, perhaps, "to take different measures, but it would cause "me a very hard struggle—my health, my peace "and weak nerves do not permit me to think of "it seriously, &c. &c." How disgraceful is such a cowardly effeminacy! A man who has a firm character, and seriously endeavours to perform his duty, ought to be capable of maturely deliberating upon any subject.

People of that description are entirely unfit to enter into the sacred bonds of friendship. Real friends must have courage to hear and to speak truth, though it should rend the heart. The privilege which friends have to tell unpleasant truths does not however intitle them to be rude, harsh and intruding, to teaze and provoke each other by reading long and tedious lectures, nor to create anxious apprehensions if no benefit can accrue therefrom.

§ XII. We have already observed that every thing which destroys equality among friends is

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noxious to friendship; now as the relation which exists between a benefactor and the person who receives the benefactions totally excludes equality, delicacy of sentiment seems to require that one friend should carefully avoid rendering the other dependent on him, as it were, by too great a load of kindness. Obligations of this sort being incompatible with the liberty of unlimited choice, upon which true friendship must be founded. They incumber the sacred union with something not congenial with its nature; namely, with gratitude, which is no voluntary sentiment, but a duty. We have rarely the courage to converse with a benefactor as frankly and boldly as we are used to talk to a friend. To this we must add, that when we request a favour of a *friend*, delicacy will frequently not permit him to deny *us* what he would not grant to a *stranger*. I am very sensible that a proud and noble heart sacrifices more in receiving than in bestowing favours; though the latter be attended with great inconveniences; but notwithstanding this, is there not always an obligation on one side, and among friends is not this the same with being onerous to *both* parties? Besides, benefactions which we

receive render us very partial to our benefactors and operate like bribes, which alone appears to be a sufficient ground to wish that they might be totally banished from friendship. I would therefore advise you to be extremely nice with regard to benefactions bestowed on a friend, or received from him. It will be far more preferable on such occasions, particularly when pecuniary assistance is in the case rather to apply to strangers than to a friend. Abuse not the obliging disposition of your powerful friends by recommending the affairs of strangers. There are however means by which we can render a generous man, who is inclined to do good, attentive to such subjects as are deserving of his assistance. Marshal Keith was requested by a deserving officer to recommend him to Frederick II. king of Prussia. He returned no answer, but gave him on his setting out for Potsdam, a little bag of pease which he was to deliver to the king without a letter. Frederick was sensible that his friend would not have given such a commission to a man of the common class, and received the bearer into his service. More delicate and refined souls generally have a peculiarly secret language which is understood only by themselves. Yet there are instances in

which we need not to hesitate applying to our friends; namely, when the assistance which we want is of such a nature as may be administered without great inconveniency to them; or when they can decline complying with our request without having the least cause to apprehend our being offended or distressed by a refusal, when we are in a situation which enables us occasionally to return their kind offices, when no other person can be so plainly convinced as our friend that affording us assistance will be attended with no risk whatever, or when our happiness depends on secresy; when we cannot safely unbosom ourselves to a stranger, nor expect to receive assistance from any other person but from a friend, and assuredly know that he can run no hazard by assisting us. In all these and similar instances it would be committing an injury against the confidence we owe him, were we to conceal our distress from him.

§ XIII. FRIENDS must be as careful as married people ought to be, in avoiding every thing that can render their conversation tedious and troublesome, and therefore should not meet too often, nor converse too familiarly, which generally produces bad impressions. I would, consequently, advise you not to meet your friend

too frequently, because this will render your society too common to each other, and produce too great a familiarity with those little failings and defects of which every mortal has a greater or less number, and which indeed do not forcibly strike us if we constantly live with a person, but eventually may become extremely detrimental to us should ill-humour incline the mind to be offended at them. It is true that these disagreeable impressions are but of a short duration in noble and rational minds; and frequently but an interval of a few days is required to open our eyes, and make us sensible of the worth of our friend, and his superiority over those individuals whose society we have preferred in the mean time; it is, however, in all respects much better to shut our heart entirely against those untoward impressions; and this undoubtedly is in our power. Friends should therefore banish from their conversation that vulgar familiarity, that want of politeness, and that neglect of propriety of which we were speaking in a preceding chapter.

Finally, I advise you to lay no restraint upon your friend, and not demand of him to accommodate himself always to your whims and taste,

or to shun the society of every person who is disagreeable to you.

Prudence requires also, that we should not use ourselves so much to the society of endeared persons as to believe that we could not live without them. No person in this sublunary world is the disposer of his fate. We must use ourselves to bear with fortitude separations by death and other incidents, and when we are possessed of some good familiarize ourselves with the idea that we may soon be doomed to lose it. A wise man will never found his whole happiness upon the existence of a mortal being.

§ XIV. Even at the greatest distance always remain warmly attached to your friends, lest you should be suspected of having united yourself with them only for the selfish purpose of enjoying the pleasure which their conversation afforded you. Be not so neglectful in your correspondence as many people frequently are. How easy it is to write a few lines. Who has so much business as not to have a quarter of an hour to spare every day? and how cheering for a distant friend, how beneficial to ourselves can a few tender and consoling lines sometimes be. I cannot admit of the excuse, that we frequently

are in such a disposition of mind as renders us incapable of bringing our ideas in regular connexion upon paper. Letters to a confidential friend are not to be rhetorical exercises; every word which expresses the sentiments of our heart will be welcome to him; and this is, besides, the only means of consoling us in some degree, for the separation from people who are dear to our heart.

§ XV. Some people are as jealous in friendship as others are in love. This proves rather an envious than a tender disposition of mind. We ought to rejoice in seeing that other people are also sensible of the worth of the person who is dear to us, and that the darling of our heart is so happy as to meet with other people besides ourselves, to whom he can communicate his sentiments, and in whose company he can taste pure and innocent felicity. This will not render him blind to our perfections nor ungrateful to us, and can we add anything to our intrinsic worth by shutting his eyes against the perfections of others.

§ XVI. All that belongs to your friend,—his property, his civil prosperity, his health and fame, the honour of his wife, the innocence and improvement of his children ought to be a

sacred object of your care, and regarded as inviolable even by your most violent passions and desires.

§ XVII. Gifts, capacities and the manner in which men display their feelings differ very much. The man who talks most of his internal emotions and tender feelings is not always adorned with the nicest sensibility, nor is that person always the firmest and most faithful friend that presses us with the warmest ardour to his bosom, and defends us with the greatest heat in our absence. All overstrained fervour is suspicious and liable to quick evaporation; quiet and silent regard is worth more than adoration and rapturous admiration. Therefore demand not of all your friends the same degree of external marks of friendship, but judge of their worth by the continued, unabating and faithful attachment which they display by facts which are free from adulation. But, alas! our vanity commonly judges of the worth of men by the degree of homage they pay us, and most people are but too apt to collect such friends around them, as afford an opportunity of showing themselves to advantage, and are willing to receive their words as oracles.

§ XVIII. Be not anxiously solicitous to court

the friendship of others, nor obtrude your affection upon every good man. All sorts of intrusion are liable to raise suspicion, and the man who silently pursues the path pointed out to him by probity and prudence, and has a benevolent and fellow-feeling heart, never remains unnoticed, but meets, sooner or later, a congenial soul that knows how to prize his internal worth.

§ XIX. THERE are people who are entirely destitute of intimate friends, having only *acquaintances*, either because they have no susceptibility for the blessings of friendship, or can trust no living being, or are of a cold, intollerable, close, vain or quarrelsome disposition. Others are friends of all the world; throw their heart at the feet of every one, and for that very reason no one thinks it worth his while to pick it up. May none of my readers belong to either class!

§ XX. MISTAKES and misunderstanding may arise even among the most intimate friends. If we delay to settle such differences in time, or suffer officious people to interfere, they will frequently produce lasting hatred; a hatred which commonly is the more violent the more tender and intimate our union was, and conse-

quently the more cruelly we think ourselves to have been imposed upon. It is truly lamentable sometimes to see that the most generous minds are thus implacably enraged against each other. I therefore conjure my readers to demand an explanation on the first appearance of dissatisfaction in a friend, without suffering a third to interfere. If you act up to this rule all differences will soon be settled, providing no ill-will be at the bottom.

§ XXI. But how are we to act when our friends deceive us; when after the lapse of some time, we perceive that our good nature has misguided and prompted us to unite ourselves with people who are undeserving of our friendship? I cannot repeat too often that most frequently we have to accuse no one but ourselves, if on a more intimate connexion we find men different from what we expected at the beginning of our acquaintance. Partial sentiments, sympathy, similarity of taste and disposition, flattery, a secret impulse of the soul in those moments in which every one that feels for our fate appears to us as a benefactor: these and similar impressions on the mind prompt us to form of those people to whom we attach ourselves, such ideal notions as afterwards cannot

possibly be realized. We think them to be as pure as angels, and afterwards are more intolerant to these favourites than to strangers as soon as we perceive that they also have their weak sides and human frailties, because we think ourselves bound to resent our disappointment as a stain on our judgment and prudence. Form therefore no extravagant notions of the perfections of your friends, and you will not be astonished nor provoked at a human error which they may commit in moments of temptation. Treat them with indulgence; as you may perhaps be in want of it yourself on other occasions. 'Judge not that you be not judged!' And, besides, what right have you to expect that your friend should be immaculate? What right have you to censure the morality of your friend, when he owes you nothing else but fidelity, love and kindness? Who has appointed you to be his moral censor?—If you go in quest of a *perfect* man in this sublunary world, you will exhaust the enumeration of years without finding one.

Above all things, believe not every miserable insinuation which weak or wicked people may whisper in your ear to hurt your friend. People who to-day share their last morsel with a man

whose perfections they speak of with enthusiasm, and to-morrow scorn him as the most contemptible imposter, because, perhaps, a spiteful old woman has told them some scandalous tale of him; people who are so weak as to waver in their faith in the honour and rectitude of an old and tried friend, because *report* accuses him of certain crimes—such unstable and fickle minds deserve to be pitied, while the loss of their friendship is real gain. Appearances are frequently deceitful; we may be placed in situations that render it impossible for us to elucidate certain steps even to a friend, and in which situations our known rectitude is the only proof to which we can appeal for substantiating our innocence; and, indeed, a man who knows our principles, and has experienced repeated and undeniable instances of our probity, can require no other vouchers for the guiltlessness of the heart of his friend.

§ XXII. But suppose our friend should really have degenerated so much as to have abused our confidence, and returned our friendship with ingratitude. In that case he undoubtedly ceases to be our friend, but nevertheless ought to be treated with as much forbearance and indulgence as we are bound to show to every other

person who is a stranger to us. I think it is a mistaken delicacy, and generally the offspring of false pride, which does not permit us to acknowledge that we have erred, when we imagine we are bound to speak of such a traitor in gentle terms, because he was once our friend. The only motive which can actuate us to spare him, is the idea that the human heart in general is weak and liable to err, and that we may easily carry our indignation too far, when a kind of vengeance is blended with our judgment of him. On the other hand, the cirumstance in which *we* have been betrayed cannot aggravate his crime in the least, nor does it give us a right to declaim more violently against him than against any of those who betray *other people*, and virtue in general.

CHAPTER II.

On Conversation between Masters and Servants.

SECTION I.

IT is lamentable enough that the greater part of mankind is forced by weakness, poverty,

tyranny and other causes to be subservient to the smaller number, and that the honest man frequently must obey the nod of the villain. What therefore can be more just than that those whom Providence has intrusted with the power to sweeten the life of their fellow-men, and to render its burthens easier, should make the best use of that fortunate situation.

§ II. It is however also true, that the majority seem to have been born to be slaves, and noble and truly magnanimous sentiments to be the inheritance of a small number only. But let us consider that the ground of this truth is founded rather on the defective education which the rising generation generally receive than on their natural disposition. Luxury, and its concomitant train, the despoilers of every age in which they are fostered, create an enormous number of wants which render the majority of mankind dependent on a few. The insatiable thirst for gain and gratification produces mean passions, and forces us to beg as it were, for those things which we imagine to be necessary for our existence; whereas temperance and moderation are the source of all virtues, and the precursors of true happiness.

§ III. Although most people should be

callous against more refined sentiments, yet are they not all ungrateful towards those that treat them with generosity, nor are they entirely blind to all intrinsic worth. Count, therefore, neither upon the affection and respect, nor on the voluntary obedience of those that are subject to you, while they are conscious of being morally better, wiser and more skilful than yourself, and that you are more in want of their assistance than they of yours; while you treat them ill, reward them indifferently for essential services, and prefer the flatterers amongst them to frank and faithful servants; while they have reason to be ashamed of belonging to a man whom every one hates or despises; while you demand more of them than you would be capable of doing yourself were you in their place; while you care neither for their moral, œconomical nor physical happiness, and allow them such scanty pay for their work as renders them desperate, tempts them to impose upon you, or at least deprives them of all comforts; while you pay no consideration to their corporeal infirmities, and dismiss them as soon as they grow old and infirm; while you do not suffer them to have sufficient rest and sleep; while you oblige them to wait for you in the streets at midnight, exposed to

the inclemency of the weather, till you are pleased to withdraw yourself from the excesses of nocturnal revels, gaming parties and masquerades; while your ridiculous pride becomes an object of their merriment, or your passion impels you to curse and swear at them with the fury of a fish-woman, and while all their attention cannot obtain one kind word from you. Frankness, probity, true humanity, dignity of conduct and consistence in all our actions are the safest means of gaining general regard, and the respect and affection of those that depend on us, see us frequently in various situations, and, consequently, cannot be deceived for any length of time. Experience teaches us, that servants who have remained some years in a family will generally take after their masters, and copy the manners which prevail in the family. A bragging valet is generally the servant of a boaster; modest masters have civil servants, and the domestics of quiet and regular families are generally well behaved and diligent people; quarrelsome and dissolute servants are generally to be met with in houses were contentions and licentiousness prevail. A good example, therefore, is undoubtedly the best means to render our domestics virtuous and useful; whereas harsh and tyrannical treatment

cannot but render them stubborn and disaffected to their tormentors.

§ IV. It is extremely imprudent in a master to expose knowingly all his weaknesses to his servants, to make them privy to all his private affairs, and to use them to extravagance by too high salaries. It is equally imprudent not to occupy them properly, to leave every thing to their discretion, to intrust them with large sums of money and great stores of provisions, wine, &c. &c. and thereby tempt them to defraud us, and to injure our authority over them by too much indulgence, and being too familiar with them. We scarcely meet with one amongst an hundred of that class who would not abuse such a thoughtless indulgence, which is far from being the best means of gaining their love and affection. A benevolent, serious, firm and consistent conduct, which must not be confounded with stiff and overbearing solemnity; good and prompt payment, which is proportionate to the importance of their services; rigorous punctuality in inforcing the regularity to which they have bound themselves; kindness and affection, when they make a modest and reasonable request; moderation in the exercise of our authority; a just regard to their abilities in the dis-

tribution of labour; a proper allowance of time for innocent recreations, and the improvement of their abilities; attention to their wants; rigorous injunction of cleanliness in their dress and propriety in their conduct; readiness to sacrifice our own interest, when we can contribute to the improvement of their situation; paternal care for their health and morals,—these are the only means of obtaining good and faithful servants and of insuring their affection. To this I beg leave to recommend the not keeping too many, but to employ properly and usefully as well as treating and paying well the few domestics your rank in life may require. For the more servants you have the worse you will generally be served.

§ V. Our fashionable mode of life has deprived us of one of the first and sweetest relations, namely, that which subsists between the head of a family and the inmates of his house, which happy relation, when in perfect harmony, is replete with every comfort and productive of the highest dignity. The rights and pleasures which a father of a family is intitled to claim, have but too generally disappeared, and the domestics are looked upon no longer as members of the family, but considered as hirelings

whom we may discard at pleasure; while they, on the other hand, may leave us as soon as they have a prospect of finding elsewhere more liberty, ease or better pay; this refined age having taught us to discontinue living amongst them, and to see them only when we give the signal of the bell for their creeping from their frequently dirty and unhealthy cells to receive our commands. Such a loose connexion, formed only for an uncertain space of time, draws a line of demarcation between the interests of both parties; the master endeavours to procure hirelings at the possibly cheapest rate, unless vanity or extravagance prompt him to pay extraordinary wages; and but few regard the fate which these poor beings may expect when old age and infirmity shall render them unfit for servitude; while the servant, who is not ignorant of such unworthy treatment, and in consequence of his precarious expectations is but too frequently tempted to rob his master whenever he can do it with security; and thereby save, if possible, something for a rainy day. It is obvious what a baneful influence this must have upon the moral character, on mental improvement, and upon mutual confidence and affection. It would indeed be unjust to maintain

that all masters and mistresses behave in such an inhumane and unnatural manner to their servants: but where can we find in our degenerated age masters who assume the characters of fathers and instructors of those that serve them, who delight in assembling them together to improve their minds by wise and kind discourses, encouraging them to take care of their moral character, and to provide for their future eternal welfare? It cannot, indeed, be denied that few of those that serve in the families of people of inferior rank have had an education that will render them sensible of the value of such condescension, or capable of making a proper use of it; but what can prevent us from educating our servants ourselves, treating them like our own children, and rewarding them in proportion to their merits and our abilities? I know, indeed, from experience, with how many difficulties and inconveniences such an undertaking is attended. It miscarries frequently; our labour is oftentimes unsuccessful, or not properly estimated. This, however, is often owing to our own imprudence and erroneous conduct; for the lowest menials are not always so ungrateful as we are apt to think. We sometimes give them an education altogether

inconsistent with their situation, and thereby render them dissatisfied with their station, instead of laying a solid foundation for their happiness; or we treat them as children when they are arrived at years of maturity. They, as well as all other rational beings, have an innate desire for liberty; they imagine, by quitting our service, to shake off an onerous yoke, and believe they have no farther occasion for our protection, but are able to be their own counsellors and governors. Yet, in the course of time, they frequently repent having left us on experiencing the difference between a kind father and an imperious master, and on having acquired lively and *just* notions of *real liberty*. An unknown good always appears more preferable to us than that to which we are used, how excellent soever it be. In doing good in this world we must not count upon success and gratitude, but perform it merely from a love of our duty. Yet, not all labour which seems to be lost is entirely fruitless, as the effects of a good education frequently shine brilliantly when least expected. It is also extremely sweet to sow and plant for others, while the enjoyment of the fruits we have grown affords but a very common pleasure.

§ VI. A father of a family has a just right to demand of his servants to perform all their duties with care and fidelity; but he ought never to suffer himself to be impelled by the fervour of passion to vent his indignation at his domestics by swearing at them, calling them names, or even striking them. A generous mind will never demean itself so low as to ill-treat those that have not the power of defending themselves.

I must also observe on this occasion, that it is extremely hard for servants to have part of their scanty wages deducted for trifling damages which they have caused by their inadvertency; for instance, when they have broken some piece of furniture. As for the rest, prudence requires we should animate our servants with such a degree of confidence in our candour and indulgence, as to inform us instantly when anything is lost or has been broken, that we may repair the damage as soon as possible, and never suffer our domestic inventory to be defective: as for instance, when one or more cups, dishes or glasses of a complete set are wanting, the rest will not be taken so much care of as before, and the whole set will soon disappear to the great injury of our purse.

§ VII. STRANGE servants ought in every respect to be treated by us with civility and kindness, as they are free people with regard to ourselves. To this we must add, that many servants have much influence with their masters whose favour we wish to preserve, as the voice of the lower class frequently becomes extremely dangerous to our character, and finally that that class takes an adverse conduct more unkindly, and is easier provoked than persons of a polite education, who are thereby induced to overlook trifling offences.

§ VIII. IT will not be deemed a deviation from the purpose of this work, if I here warn my readers against loquacity and familiarity in their conversation with hair-dressers, barbers, milliners and mantua-makers. This class of people (with some few exceptions) are very apt to communicate the discourses of one customer to another, to intrigue, to boast of the confidence reposed in them by their superiors, and to propagate tales and suffer themselves to be employed in numerous mean offices. It is therefore prudent to keep them at a respectful distance.

§ IX. DOMESTICS are apt to think that purloining articles of provision, as coffee, tea, sugar,

&c. &c. comes not under the denomination of theft. Although this cannot be justified by any means, yet it is the duty of masters and mistresses to remove all opportunities which could tempt their servants to commit such acts of dishonesty. There are two means which are most conducive to effect this; namely, temperance and unshaken dominion over the desires of sensuality; and from time to time, a voluntary gratification of those wishes which could tempt them to commit an act of dishonesty.

§ X. It is now requisite I should advance something concerning the conduct of the servant towards the master; but as I shall have an opportunity of discussing this point more at large, when treating on the conversation of the Great and the Rich, I shall therefore confine myself at present to a few general observations on that head.

All those that serve are bound to execute the duties they have engaged to perform with the greatest and most strict fidelity; I would consequently advise their doing too much rather than too little, promoting the interest of their masters as diligently as their own, acting always with such candour and being so regular and exact in the execution of their task, as to be

enabled at all times to give a cheerful and satisfactory account of their conduct to their superiors: never to make an improper use of the confidence of their master; not to disclose the errors and defects of those whose bread they eat, nor to suffer themselves to be tempted by their passion to violate the respect which they owe those to whom Providence has subjected them. It is, however, also necessary for servants that they should always conduct themselves with so much dignity as will prevent their masters treating them with contempt, or exacting services of a degrading nature of them; but only such as will impel them to feel a certain degree of regard for them, notwithstanding the line of demarcation which civil order has drawn between them. I must also caution servants not to suffer themselves to be tempted by imposing appearances to change their situation, for the sole reason of bettering themselves; because every station has its peculiar inconveniences which we cannot discern at a distance. Should a servant, notwithstanding such a prudent and honest conduct, have the misfortune to serve a hard, ungrateful and imperious master, his own safety and happiness requires he should have recourse only to mild and respect-

ful remonstrances, and if these should not succeed, to submit, without murmuring and idle complaints, to his hard fate, until he can obtain a better situation; prudence ought to teach him, that it would be dangerous and useless even to think of revenging himself for the injuries he may have suffered in his former place, by complaining of them to his fellow-servants or other people, in detailing odious tales, or having recourse to malicious aspersions. Instances may however take place in which the injured honour of a servant renders it necessary for him to demand a public reparation of his powerful oppressor, and in such a case he ought to meet his tyrant firmly and frankly, confiding in the justice of his cause, in the aid of Providence and the protection of the law and good men, not suffering himself to be deterred neither by fear of men, nor poverty, nor art, from rescuing his honour, although the powerful villain should be able to rob him of every thing else.

CHAPTER III.

On Conversation with Landlords, Neighbours, and those that live with us in the same House.

SECTION I.

YOUR neighbours and the inmates of your house have, after the members of your own family, the nearest claim to your advice and assistance. It is extremely grateful, in town as well as country, to have an opportunity of cultivating an unrestrained, amicable and familiar intercourse with worthy neighbours. Many instances occur in human life in which immediate, though trifling assistance is highly acceptable to us, especially when oppressed with sorrow, we pant after the society of a good man whom we need not seek at a distance; or when we wish to divert our mind, after the fatigues of our occupation, by conversing with a person of a sensible and rational disposition. I would therefore advise you not to neglect your neighbours if they be obliging and sociable. It is an opinion very prevalent in large cities, that it is

unbecoming a man of rank and fashion to exhibit so friendly a deportment to those who live with him in the same house; this notion however is extremely absurd, and I know not why I should ride some miles when the amusement I am hunting after may easily be had at home; or why I should post all over the town to solicit a kind office, if a person live near me who would execute it cheerfully were I in possession of his friendship and affection.

§ II. I MUST, however, caution my readers against intruding themselves upon those who live in the same house, and cannot escape their importunities, also against prying into their actions, interfering with their private affairs, watching their steps, or divulging trifling irregularities and errors which they discover in their conduct. As servants are particularly prone to do these things, we ought as much as possible to prevent their giving way to so despicable a spirit of low intrigue, and to use every means which prudence suggests for banishing all descriptions of tale-bearing from our house.

§ III. THERE are civilities which we owe to those that live with us in the same house, and also to neighbours—civilities, which in themselves appear to be trifling, but nevertheless

contribute very much to preserve concord and render us beloved, and therefore ought not to be omitted. As for instance, we ought not to disturb our neighbours, or those that live with us beneath the same roof, by loud and late rappings at our door, or riotous noise in our house; nor to look inquisitively into the windows of those that live opposite us, nor to throw rubbish into the yards or gardens of our neighbours, but avoid every thing that can give the slighetest offence to them.

§ IV. Some people are so indelicate as to think they have a right to spoil hired houses, furniture, gardens, &c. &c. because they pay a rent so extravagant that it will be sufficient to indemnify the owner for such losses. But how is it possible that a man who has had a good education can find pleasure in wantonly spoiling the property of another, or vexing any one without a prospect of deriving the least benefit from it, but must thereby eventually render himself hated? Punctuality in the payment of our rent, civility to the landlord, regularity, cleanliness and a nice attention to his interest, are a great recommendation to others, and will prompt them to receive us more cheerfully, and at a less

extravagant rent into their houses than those that are richer and of a higher rank.

The landlord, on the other hand, ought also to be civil and just to his tenant, and not to quarrel at every trifling accident which might have happened had he inhabited his house himself.

§ V. When a misunderstanding takes place among people who inhabit the same house, prudence requires they should endeavour to settle it as soon as possible; for nothing is more painful to a sensible man, than being obliged to live beneath the same roof with people against whom he has conceived a secret aversion.

Chapter IV.

On the Relation between Hosts and Guests.

SECTION I.

In ancient times men had high notions of the rights of hospitality. These notions are still prevalent, and the rights of hospitality held

sacred in countries and provinces which are less populous, or where the manners are more simple, and wealth, luxury and corruption less predominant. In our great cities, however, where the influence of fashion and refinement begins gradually to expel all principles of generosity, the laws of hospitality are considered only as rules of civility, which every one according to his circumstances and inclinations, acknowledges more or less, or entirely neglects. To confess the truth, it is indeed pardonable in a prudent man if he, in our profligate age in which good nature is so frequently abused, be more than usually circumspect in exercising the laws of hospitality, and carefully consults the state of his purse before he opens his house, pantry and cellar to every idler and cringing parasite. When speaking of hospitality, I do not point at that which is exercised by the great and rich; for with them a propensity for amusement, vanity and splendour regulates every thing in the most sumptuous manner, and he that gives knows as well as he that receives, to what account this ought to be put, and in what point of view he is to behold it. I shall at present confine myself entirely to hospitality as it is exercised by persons of the middle station, and

give some rules which are applicable to this object.

§ II. ADMINISTER the little which you can sacrifice to hospitality in a becoming manner, *i. e.* with propriety, cordiality, and a cheerful countenance. When you are treating a friend or a stranger, endeavour rather to display regularity and good-will than splendour. Hospitable reception is particularly calculated to recommend us to travelling strangers. The principal object of their wishes is not a sumptuous meal, but rather to be introduced to good families, and thus obtain an opportunity of collecting the intelligence which they want to gather on their travels. Hospitality to strangers is therefore very much to be recommended.

Be careful not to betray marks of distress when you are surprized by an unexpected visit! Nothing is more unpleasant and painful than to perceive that the man who admits us to his table, does it with reluctance and merely out of civility, or that he expends more on our account than his circumstances render convenient; that he incessantly whispers something into the ear of his wife or his servants, or scolds them when a plate is misplaced or something is wanting; when he must run up and down

stairs to order every thing, and thus is prevented sharing in the pleasures of the company; when he himself treats us cheerfully, but his wife counts every morsel and every glass of wine we take; when so little is in the dish as renders it difficult for the person who carves to help each of those that are at a table; when the host or his wife presses us constantly to eat and drink; and finally, when we must be witnesses of the dissensions which prevail in the family, or of the confusion and disorder that reigns in the house. In a word, there is a manner of displaying hospitality which gives a higher value to a frugal meal than a sumptuous feast would have done under different circumstances. This depends very much on the conversation which is carried on at table. We must therefore understand the art of conversing with our guests on such subjects only as give them pleasure, and in a great and mixed company start such discourses as are generally interesting, and afford to all that are present an opportunity of showing themselves in a favourable light. We must encourage the timid and exhilarate the melancholy. Every guest ought to have an opportunity of conversing on some topic which he is fond to discourse of. Know-

ledge of the world and of men, will in particular instances be our best guide. We must be all eye and ear, without betraying a *studied* attention or a *painful* exertion, and afford to our guests no cause to suspect that our politeness does not flow from the heart, but originates only in a desire to prove that we know how to behave properly. I must also advise you, not to invite or place such people near each other at table as are utter strangers, or even enemies, or do not understand one another, and are thus rendered incapable of enjoying the pleasures of conviviality. But all these marks of attention must be shewn in such a manner as not to be more painful than pleasing to our guests. Should we have committed the mistake of inviting a friend on a wrong day, or our servant have delivered the card of invitation to a wrong person; he ought, nevertheless, not to have the least cause to perceive that he comes unexpectedly; at least we must not let him see that his presence distresses us. Many people amuse themselves and others best when they are invited to large companies; whilst others appear to greater advantage when in small parties. To all this we ought to pay the strictest attention. Every one who is in your house, for a shorter or

longer time, though he be your mortal enemy, must be protected while he is beneath your roof against all kinds of injury and persecution, which others may be inclined to commit against him. Every one that is admitted to your house, ought to feel himself as free in it as if he were at home. Let him have his own way, do not haunt all his steps when he wishes to be by himself, and do not demand of him to amuse you for the victuals which you gave him and thus to pay for the kindness he receives; and finally, relax not in your civility and hospitality if he should stay longer than you expected, but show him the very first day neither more nor less politeness than you can continue to display if he should stay longer than is agreeable to you.

§ III. Good breeding requires that we should not intrude ourselves upon others, and have sense enough to perceive how long our presence in a house will be agreeable and burthensome to no one. People are not always disposed or in a situation to see visitors, or to entertain them long. We ought therefore not to pay an unexpected visit to people who live not on a grand footing, or invite ourselves to their table. We are bound by all the ties of honour and gratitude to be as little burthensome as possible to a man

who is hospitable to us. When our host has occasion to converse with his people on family affairs, or is engaged in domestic business, we ought to retire till he be again at leisure. It is a sacred duty of a guest not to pry into the secrets of the family with whom he lives, to accommodate himself to the customs of the house as if he were a member of the family, to demand little attendance, to be temperate, not to disturb the domestic peace of his host by his whims or ill-humour when he thinks sufficient attention is not shewn him, nor to speak abroad in a ridiculing and sneering manner of scenes which he has witnessed in the house of his entertainer.

§ IV. There are also people who put such a high value on the hospitality they shew to us, as to expect being praised and flattered for their kindness, and that we should humour all their whims. This undoubtedly is very unjust. A temperate man who visits us expects no more than a comfortable meal; and this he can easily have at a cheaper rate. While the greater display of provisions we find on the table of our entertainer is not worth such a sacrifice; and the time we spend at the house of a friend is, undoubtedly, more precious to us than all the delicacies which his table abounds with can be to him.

CHAPTER V.

On the Relations between Benefactors and the Objects of their Kindness, as well as between Instructors and Pupils, Creditors and Debtors.

SECTION I.

GRATITUDE is a sacred duty; therefore honour the man who has been kind to you. Thank him not only in terms which express the warmth of your gratitude, but avail yourself also of every opportunity to serve and to be useful to him in return. Should you however have no opportunity of doing it, you ought at least to display the gratitude of your heart by the kindness of your conduct towards him. Be not however too punctual in proportioning your conduct to the magnitude of the kindness you have received, but to the degree of good will which your benefactor has displayed. Cease not being grateful to him, although you should have no further occasion for his assistance; and let not the recollection of his beneficence slip your memory when misfortunes have eclipsed his

greatness and deprived him of his external splendour.

§ II. NEVER stoop to low flattery, either to obtain assistance, or to return the protection of a bad man by mean servility. Be a bold censurer of injury whenever duty and probity demand it, and let no bribery silence the impartial voice of truth. You repay amply the kindness of your benefactor, when in return you fulfil the duties of a sincere friend, and tell him frankly what is salutary and necessary for him to know, though you should run the risk of forfeiting his protection and being suspected of ingratitude. Suffer no one to boast of his esteem for you, and of his having defended your character against the malice of others as an act of condescending kindness; for if you was deserving of it, he merely observed a duty which we owe even to our enemies; and if not, he did not act as a just and judicious man ought to behave even to his best and dearest friend.

§ III. IT is extremely distressing to a sensible man to discover that a person to whom he owes many obligations has a bad character. This painful sensation we may frequently escape by accepting as little assistance from others as possible. Yet it cannot always be avoided. There-

fore should you be under the necessity of accepting kind offices of a really bad man, I would advise you to treat him with as much forbearance as is consistent with probity and a prudent love of truth, and to be silent as to the defects of his character; but only as long as silence will be no crime; for in that case, all considerations of delicacy must cease. As there is a difference between those that dispense benefactions, so there is also a material one between the benefactions themselves. There are trifling kind offices which we may receive without fear even from the worst characters. It will be their fault, if they rate them higher than they ought to be valued. In more momentous instances, particularly when you cannot foresee that you shall ever be capable of returning kind offices, I would advise you not to accept them at all under such circumstances.

§ IV. The manner in which we dispense benefactions is frequently worth more than the action itself. It can inhance the value of every gift, as on the other hand, it can also deprive it of all merit. Few people are properly acquainted with this art; it is however of the last importance we should study it, as it is the duty of every sensible man to learn to do good

in a noble manner; not to offend the delicacy of the person to whom we are kind, nor to impose too onerous obligations upon him; to upbraid him neither directly nor indirectly with the benefactions which he has received from our hands; to spare the object of our kindness the painful necessity of thanking us in an humiliating manner; not to court expressions of gratitude, yet nevertheless not to deprive a grateful mind of the opportunity of giving vent to its dutiful sentiments. A man who gives opportunely, unsolicited and cheerfully, bestows a twofold kindness on the person who is in want of assistance. Therefore give willingly! It is an heavenly pleasure to give as well as to embrace an opportunity of promoting the happiness of a fellow-creature. Be at all times ready to oblige others, but do not indiscriminately lavish away your benefactions. Be ready to serve others; but never intrude your services on any one. Be not solicitous whether your kindness will meet a grateful return or no! Display the nicest delicacy in your conversation with those that owe obligations to you, lest they should suspect you of wishing to be repaid for your kindness, to be desirous of making them sensible of your superiority, or of taking greater liberties

with them, because they are bound by gratitude to be silent. Do not repel the distressed from your door! When you are requested by any person to give advice or assistance, you ought to listen kindly, attentively and with fellow-feeling to his tale. Let him speak without being interrupted; and if you cannot comply with his request, inform him frankly and without bitterness, of the cause which prevents you from realizing his expectation. Take great care to avoid all ambiguous subterfuges and deceitful promises!

§ V. No benefaction is superior to that of instructing and cultivating the mind of others. Every person who has contributed anything towards making us wiser, better and happier, has the strongest claim to our everlasting and warmest gratitude. Although he should not have exerted himself to the best of his abilities, yet we ought not to be ungrateful for the little improvement which we owe to him.

People who have devoted themselves zealously to the important occupation of educating the rising generation, generally deserve being treated with peculiar regard. To form and cultivate the mind of man is indeed a most difficult and arduous task, the accomplishment of which

cannot be rewarded with money. The schoolmaster of even the most insignificant village, who executes the duties of his calling with faithful diligence, is unquestionably one of the most useful and important persons in the State; and as his income generally is scanty enough, it is but just we should endeavour to sweeten the laborious life of such an useful member of society by treating him at least with due respect. It is highly disgraceful to parents to treat the instructor of their children as a sort of menial servant. Oh! that parents, who are not sensible of the meanness of such a conduct, would for a moment reflect upon the baneful influence which it must have on the minds of their children. It grieves me when I see a worthy governor or governess sit mute and spiritless at the table of their purse-proud patron, where they dare not take a share in the conversation, or are afraid to put themselves in any respect on a level with the rest of the company, while even the children under their care are treated by their parents, the servants and strangers as their superiors in rank, although they ought to be considered as the greatest benefactors of the family, if they acquit themselves faithfully of their important charge.

It cannot indeed be denied that there are many tutors who act so unworthy and pitiful a part when out of their study, as to justify, in some degree, the neglect they experience in the drawing-room and at the table of their patron; however, this cannot invalidate the arguments which we have alledged, for commanding a respectful treatment of those persons to whom we have intrusted the education of our children; and it reflects the highest disgrace upon parents who select such raw and unpolished hirelings to undertake a task which requires no small degree of urbanity and mental, as well as personal, accomplishments.

Should you be so fortunate as to have met with a worthy man who undertakes the momentous charge of educating your son, you ought not only to treat him with peculiar kindness and distinguished marks of respect and gratitude, but also to give him full liberty to follow his own plan of education without any contradiction; and as you intrust your child to his care to transfer the most material part of your paternal authority to him—Yet, as all this is fitter to be treated upon more at large in a book on education than in these volumes, we shall drop this point and make a few observa-

tions on the relation between Creditors and Debtors.

§ VI. HUMANITY and prudence require we should be civil, just and kind to our debtors. It is a very reprehensible principle to think that a person who owes us money has thereby become our slave, that he must take up with all sorts of humiliation, that he is not at liberty to decline complying with any demand which we may think proper to make, and, in general, that the pecuniary assistance we afford to our fellow-creatures can authorize us, at any time, to look contemptuously down upon them, and to treat them as our inferiors.

Pay your creditors punctually, and be faithful to your promises; confound not the honest man who lends on moderate interest to gain a livelihood by it with the extorting usurer, and you will always find people who are ready to assist you in pecuniary matters.

CHAPTER VI.

On our Conduct towards others in various and peculiar Situations and Relations.

SECTION I.

VEX and distress no person premeditatedly! Be benevolent, obliging, just and prudent in your conduct, open and frank in your dealings with others, and carefully abstain from all ambiguities and cunning artifices. Take no step that would be injurious to others. Disturb the happiness and peace of no person. Calumniate no one, nor reveal the faults of any of your fellow-citizens if you have no undoubted cause, or the happiness of others do not impel you to speak of them. Notwithstanding this wise and prudent conduct, should envy and malice still persecute you, you will then at least have the consolation of suffering innocently, and of having afforded your enemies no just cause for hating you.

It is not always in our power to render ourselves beloved, but it depends at all times on our-

selves not to be despised. General applause and praise are not necessary to render us happy. Even the knave cannot help respecting a really wise and virtuous man, and two or three sincere friends are sufficient to cheer our path through life.

If you wish to converse without fearful restraint with others, you must accustom yourself to being unconcerned when *all* those with whom you are connected are not sensible of your virtue and talents. The more apparent our abilities and accomplishments are, the more ought we to stand prepared for being an object of the malice and envy of bad and weak men; and we may receive it as a general principle, that those whose conduct is approved of by the unanimous voice of all classes are commonly men of indifferent talents, possessing no character, or mean flatterers and hypocrites. It is, indeed, no very difficult task to ingratiate ourselves with men, even with those who are most violently prejudiced against us, and we may frequently gain our end by one private conversation, particularly when we are acquainted with their blind side, and regulate our discourses and actions accordingly. However, this is a contemptible art, and unbecoming an honest man.

And what need we to care whether people who do not know our heart, and perhaps have never seen us, are prejudiced against us by the clack of an old gossip or no ?

Never complain of persecution and the malignity of your enemies, if you wish not to increase the number of the latter. There is always a number of cowardly and mean reptiles sneaking about, who have not the courage to attack a worthy man publicly, but will instantly assail you when they perceive you are helpless, timid and cast down; and this class of people, however insignificant they may appear to you, can cause you more distress and vexation than you imagine. A man of spirit and firmness must be his own protector. Display confidence in yourself, and you will check a whole army of knaves. Besides, we have too much struggling in this world, not to have the strongest reason for looking to ourselves for resources of defence; and every good man is so much occupied with his own concerns, that it is mostly of no avail to look out for allies, especially as these will generally leave us to shift for ourselves as soon as their own security is at stake. The man who makes pretensions of not perceiving that he is persecuted, and uniformly displays satis-

faction with his lot, and speaks of his friends, is thought to be a powerful ally whom it is dangerous to offend; whereas the person who complains of his lamentable fate, and the rancour with which he is persecuted by his enemies, exposes himself to the attacks of every one that delights in mischief.

Check your passion, and use no rude expressions against your enemies in your discourses or writings; and if ill-will and passion should actuate them (which is generally the case) it will be prudent in you to enter into no explanation whatever. Bad people are punished best by contempt, and the safest way to refute talebearing, is to show that we do not mind it.

Should you therefore be calumniated, innocently accused, and your principles misrepresented, I would advise you to exhibit a certain degree of honest pride and dignity in your conduct, and leave it to time to convince the world of your innocence.

All knaves are not insensible to a noble, generous and frank treatment. Therefore use these weapons as long as possible in defending yourself against your enemies. They will not fear your vengeance, but will tremble at degrading themselves in the eyes of the public,

by continuing to persecute a man who is generally respected.

Should they be rendered more impudent and daring by your silence, it will be prudent in you to make them sensible that you *could* resent their malice, if you were *inclined* to hurt them. But beware of having recourse to crooked means in attempting to check their malice. Never call bad people to your assistance against them, nor associate with one rogue to defeat another, but face them singly with frankness, firmness and spirit. It is almost incredible how easily one man, who has a good conscience and a noble spirit, can defeat a numerous crew of cowardly knaves.

Scorn only powerful and overbearing enemies, but spare the conquered and unfortunate foe, and be silent of the injuries which he has committed against you as soon as he is no longer able to hurt you, and has lost the good opinion of the public; for your innocence will finally be brought to light, and then enjoy your triumph with moderation and modesty.

Be always ready to be reconciled to your enemy, and when all differences between you and him are settled, try to forget all injuries which you have received from him, although

you should have reason to apprehend that he will avail himself of the first opportunity that offers itself to repeat them. Be upon your guard, but *display* no diffidence in his sincerity! It is better to be innocently offended a second time than to offend, provoke and discourage, in a single instance, a man who sincerely wishes to be again on amicable terms with you. But we must also be able to forgive a foe, without being first solicited by him.

We frequently have the best opportunity of forming a proper judgment of the temper of a man when he has offended us; and I would advise you carefully to observe whether such a person endeavours to soothe your resentment, whether he does it soon after the offence has been committed, or at a later period, publicly or privately; whether he is actuated by obstinacy or timidity in his remissness to give you a speedy and public satisfaction; whether he takes no step at all to regain your good opinion, shuns you and becomes your avowed enemy; whether this proceeds from thoughtlessness or rancorous malice, or whether he endeavours to palliate his offence, has recourse to artful ambiguities, and strives to put the injury you have suffered in a false point of view, to make others

believe that he has not wronged you? Such features assuredly indicate in the years of childhood what will be the prevailing disposition at a maturer age.

When you have offended a person, you are bound by the laws of prudence and justice to repair the injury which you have committed with manly frankness, and as soon as possible. It is impossible for me here to give you rules for all individual cases; I shall therefore only observe on this occasion, that there are people who by every little condescension on our part are rendered so overbearing and prone to injure us, as makes it necessary for us not to humble ourselves too much when we have offended them slightly, but rather to endeavour making them forget the offence by behaving with more prudence and circumspection in future.

The greater the man is who is persecuted by enemies the more necessary will it be for him to observe these rules. A minister is sometimes ruined by very little people, whose influence he treats with scorn, merely because on the first attack, he betrays timidity and want of self-confidence.

As for the rest we may justly maintain, that our enemies frequently are our greatest benefac-

tors without intending it. They render us attentive to those faults which our vanity, the indulgence of partial friends, and the mean servility of flattering parasites, conceals from our eyes. Their aspersions animate us with an ardent zeal to apply additional diligence, to deserve the approbation of good men, and by watching all our steps, they teach us to be careful not to lay our weak side open to their attacks. No animosity is more violent than that which sometimes takes place between intimate friends. Our vanity is hurt in that case; we are ashamed to have been trifled with by a villain, and take all possible pains to place his character in the most odious point of view, in order to justify our conduct in the eyes of the world. It is a lamentable spectacle to see how much in that case, even the best of men when once provoked endeavour to vilify each other merely to palliate their conduct. But as we have already given some rules on the conduct we have to observe towards former friends after a rupture, we must therefore refer the reader to the first chapter in this volume, where they will be found.

§ II. We are frequently at a loss how to behave, when our situation compels us to converse with people who are at enmity with each

other, as we generally offend one party by being on an amicable footing with the other, or provoke both, when unsolicited we thoughtlessly interfere with their differences: to obviate this, I beg leave to offer to my readers the following rules of prudence:

As much as possible avoid being connected at the same time with two parties that hate each other. But if you should not be able to prevent this, without suddenly breaking off a connexion which you have cultivated for some time, prudence bids you not to suffer yourself to be implicated in their differences, and to desire their not mentioning them in their discourses with you. This rule is of peculiar importance, when people have lived a long time on an intimate footing, but suddenly fall out. Be entirely passive when one complains to you of the other. No matter whether he have used a harsh expression in the heat of passion and afterwards be reconciled again to his adversary, or whether his resentment change into a permanent hatred; on mature consideration in either case, he will be offended at your having interfered in his quarrel.

But if you cannot avoid this, you will do well not to have recourse to double-dealing, but for-

bear speaking ill of one party when you are with the other, and using the same language with regard to the latter when conversing with the former; and when you cannot help giving your opinion, do it as is becoming an honest and just man.

More disgraceful still than such duplicity is the conduct of those who, in order to fish in troubled water, or to obtain some consequence, or impelled by delight in doing mischief, or by the spirit of intrigue, add fuel to the flame, thereby fomenting mutual animosity.

Do not suffer yourself to be persuaded to make an attempt at reconciling two contending parties, if you be not convinced that you have to deal with worthy characters who are ready to listen to the voice of reason, and have been mutually provoked by a misunderstanding which may easily be cleared up by the interference of a third person; but if on the contrary, you perceive that ill-will, selfishness, an unsociable temper or unbridled passions be the original sources of their animosity, and consequently their temper leaving no hope for a lasting reconciliation. Under such circumstances a mediator always risks offending one or both parties. If, finally, it should be utterly impossible for you to avoid

declaring decidedly for one party or the other, you ought not, as narrow-minded people generally are accustomed, to side with the stronger against the weaker party, or to temporize in hope of seeing who will be the conqueror, and then leave the oppressed sufferer to shift for himself; but to decide with justice and equity, without respect of persons or the least regard to friendship, flattery and consanguinity, to give your opinion as a man in favour of that party whom your unbiassed judgment declares to be in the right, and to stand by him firmly and faithfully whatever the consequences may be.

§ III. But let us now inquire how we are to regulate our conduct in our conversation with *sick* and *suffering* people? If my readers have ever experienced what an unspeakable comfort a careful, patient, and cheerful attendance affords in sickness, and under the torture of bodily pains, they will not blame me for saying a few words on the subject.

There are diseases in which diversions of the mind and a cheerful conversation contribute more than anything else to restore the health of the patient, while on the contrary, other diseases are of such a nature as require rest and silent attendance as the only means which can

afford ease to the poor sufferer. We must therefore carefully consider, which kind of treatment is most applicable.

I cannot but confess that I always preferred, in dangerous diseases, the attendance of hired nurses to the anxious and good-natured intrusion of beloved friends. The former are trained by experience to all the services of the sick-bed, and execute them with unshaken patience, equanimity and strict punctuality, are not provoked by our whims and little affected by our sufferings; while the latter are frequently troublesome to us by their officious zeal, particularly when our nerves are highly irritable; are over-cautious in tendering their assistance, provoke our impatience by their unremitted inquiries, and encrease the acuteness of our sufferings by the warmth of their fellow-feeling so visibly depicted in their countenance; to which we must add, that the fear of troubling them too often, and the apprehension of offending them by betraying our dissatisfaction at the mistakes which they commit, lay a most painful restraint upon us. Therefore, if you be desirous of attending yourself upon your sick friend you must endeavour to imitate the example of experienced nurses,—be as little troublesome to

the patient as possible, perform every thing he desires in the manner which seems to please him best, and be not out of humour should he sometimes be fractious, quarrelsome and difficult to be pleased. We can form no adequate idea of the feelings of a person who languishes on the bed of sickness, nor can we conceive how powerfully the disordered state of his frame operates on his mind. Yet a man who is attentive to his own self, can attain a high degree of dominion over his whims and humours, and even in violent diseases exercise so much self-denial as not unnecessarily to teaze those persons who attend him with tender care.

Do not encrease the sufferings of a sick person, particularly of one that is of a weak and irritable temper, by useless complaints and an anxious conduct! Talk not of subjects which would be disagreeable to him even if he were well; as for instance, of domestic troubles, death, &c. &c. nor of pleasures of which he cannot partake.

We ought not indeed to ridicule people who only *imagine* themselves ill; nor is it advisable to attempt convincing them they are well; because this produces just the contrary effect. But also we ought not to confirm them in their

folly. When reasonable remonstrances are of no use, it will be best to show no compassion, to return no answer to their complaints, and when the disease has its seat in the mind, to divert their thoughts by prudently selected amusements.

There are people who imagine to interest others for themselves, by pretending to be of a nervous and sickly disposition. This is a foolish weakness. Mental and corporeal weakness may indeed sometimes make a favourable impression upon effeminate coxcombs, but it will never be a recommendation with a man of good sense; and people of that class ought to consider, that it is by far more preferable to excite admiration than compassion, and that nothing is more interesting than the sight of a being whose form and actions bespeak unimpaired vigour, and a high degree of mental and bodily health.

In diseases where the mind has a powerful influence on the body, and mental sufferings encrease the evil and retard the recovery, we must exert all our abilities, and rouse our whole liveliness into action in order to recal serenity, spirit, comfort and hope into the heart of our sick friend.

§ IV. People who groan under the heavy

pressure of adverse fate, who are persecuted by the malice of men, reduced to poverty, neglected, or have strayed from the path of truth and virtue, have a just claim to our compassion, and ought to be treated with kind forbearance and humanity.

Assist the *Poor*, if Providence have granted you the power to afford him relief in his distress. Send not the penurious from your door while you can give him a small gift without being unjust to your family. Dispense your charity with a cheerful heart and with a good grace. Do not inquire whether the man whom you can relieve, has been the cause of his own misfortunes? Who would be found entirely innocent of the sufferings under which he groans, were we always to inquire minutely after their causes? Have not recourse to futile evasions, if you will or can give only a trifle or nothing at all! Let not the poor petitioner be appointed by your servants, under various nugatory pretexts, to come some other day, or fed with promises which you are not inclined to keep. Much less take the liberty of using harsh and rude words, or lecturing the person whose request you are not inclined to grant, in order to vindicate the callousness of your heart, but speak yourself to

the man, and tell him briefly and kindly why you can or will not assist him. Do upon the first request what reason and equity dictates, and wait not till your heart be moved by repeated solicitations. Give not like a spendthrift; but let the effusions of your benevolence be regulated by that justice which you owe to yourself and others, and squander not away upon vagabonds and professed beggars what you owe to helpless age, to infirmity and sufferers who are innocently persecuted by adverse fate; and when you have reason to conclude that it will give the distressed consolation, let your gift be attended by a word of comfort, kind advice and a friendly and compassionate look. Behave with indulgence and the utmost degree of delicacy to people who are involved in domestic troubles. They are generally very apt to take fire, and suspect being despised and neglected on account of their poverty. The baneful charm of gold, alas! has but too much influence over people of all ranks, and generally is the most efficacious means of rendering ourselves respected. Distinguish yourself from those low and vulgar minds who court only the friendship of the rich, and respect only the wealthy. Honour merit wherever you find it, and publicly

respect the virtuous poor. Endeavour to procure him at least a few happy moments, if you have it not in your power to ameliorate his circumstances. The unfortunate in general are suspicious, and imagine that every one is against them. Endeavour to cure them of this error, and to gain their confidence.

Shun not the scenes of human misery, nor flee from the abode of distress and poverty; for if we desire to be capable of having compassion for the sufferings of an unfortunate brother, we must be acquainted with the various scenes of misery which this world exhibits. Where humble poverty groans and dares not to step forth from its gloomy retirement to implore assistance; where adverse fate persecutes the diligent man who has seen better days; where a virtuous and numerous family strive in vain to procure by the most indefatigable diligence and the daily labour of their hands, as much as is sufficient to protect them against hunger, nakedness and disease; where upon the hard couch bashful tears run down the pallid cheek—thither, my charitable and humane readers, bend your steps! There you have the noblest opportunity of laying out your money, the superfluity which Providence has intrusted to you,

and to gain that interest which no bank in the world can give you.

The man who is destitute of money is also destitute of courage. He constantly fears being neglected, believes himself doomed to submit to every humiliation, and appears every where to disadvantage. Encourage such poor cast-down sufferers! Honour them when they deserve it, and prevail with your friends to do the same.

But many are pressed down by still harder sufferings than those that spring from poverty and want, by *mental* afflictions, which unceasingly prey upon their vitals. Oh! spare such pining sufferers! Be kind to them; endeavour to cheer them up, to comfort and to inspire them with hope, pour healing balsam into their wounds, and when you cannot ease the pressure of their burthen, at least shed a sympathetic tear with them. But let these humane endeavours to relieve their misery be guided by reason and prudence. There are moments of pain in which all the arguments of philosophy are applied without success: and then tender compassion is frequently the only and greatest solace.

There is a kind of sorrow the soothing of which we must patiently leave to the all-healing

hand of time; there are sufferers to whom we can afford the greatest relief by discoursing with them on their misfortunes, and mourners of another class find comfort only in solitude; there are also situations in which only firm and manly remonstrances, repeated exhortations, to rouse the drooping spirit to have confidence, can be applied with success,—nay, there are situations in which the desponding mind must be torn forcibly from the brink of black despair. But sound judgment and prudence only can teach us in every individual case, which of these means we have to choose.

The unfortunate are about to associate with those that are in a similar situation; but instead of receiving mutual consolation, they generally increase their sufferings and dejection by their complaints, and consequently stray deeper into the gloomy mazes of melancholy and despair. I therefore warn all unfortunate sufferers to avoid contracting such connexions; and advise, when neither the arguments of reason which offer themselves, nor amusements and diversions can render their situation tolerable, to throw themselves into the arms of an intelligent friend who is not of a sentimental cast of mind, and in his company to bend their soul upon those

subjects which do not afford nourishment to their grief.

There are people who, upon any afflicting occasion, are rather *morose* and *quarrelsome*, nay oftentimes even *malicious* than *cast-down*, so as to distress innocent people when their affairs take an unfavourable turn. A noble and generous heart is mellowed by grief, and even the misanthrope who is provoked by adverse fate, if he be a good man in other respects, will indeed grow gloomy, reserved, and, if his temper be given that way, now and then give vent to his impatience; but he will never premeditatedly transfer the load of his sorrows to another, particularly when his sufferings are more than commonly great.

Most people have compassion only for silent grief, and hate to hear loud complaints; as perhaps they may seem to be intended to *force* them as it were to be moved to pity.

Protect and defend the *oppressed*, the *neglected* and *persecuted* as far as prudence permits, and when you are certain that your taking their part will not do them more harm than good. This is not only our duty when we can afford them effective assistance, and defend their character against the poisonous tooth of slander;

but we ought also to make it a rule to distinguish silent merit, to honour and encourage the worthy man who is neglected and treated with contempt in those circles in which rank, titles and wealth eclipse innate worth, and the rattling blockhead and boaster silences the voice of the wise. Only give such a neglected man an opportunity to join in the conversation, and you will be astonished to see in what a favourable light he will appear, and what a powerful influence the attention you pay him will have on his conduct. It has frequently grieved me to see the neglect with which the tutors and governesses in some great houses, poor country girls in the circles of ladies of fashion, and the humble companions of some titled or purse-proud fools, are treated by their patrons and patronesses in splendid circles; and whenever some kind attention on my part could contribute anything to relieve such martyrs of arrogant and unfeeling pride from the painful sensations of their unpleasant situation, I accounted it an honour to take notice of and to converse with them, when they were overlooked and neglected by every one.

Envy and malice generally persecute the favourite of fortune; artful intrigue watches every

opportunity to entangle him in her snares and to destroy his happiness; but scarcely is such a victim of envy entirely ruined, when every one, even his persecutors, are ready to take his part: but this is generally the case only when not a ray of hope is left of his ever being capable of rising again. It should therefore seem that a man is not yet entirely unfortunate while he has some enemies left.

Of all the unfortunate sufferers whom this vain world contains, none are more to be pitied than such as have involved themselves in a long train of guilty actions by a single wrong step, suppressed all sense for virtue, acquired a baneful habitude in doing wrong, lost all confidence in God and men, and all courage to return again to the path of virtue, or are, at least, on the point of sinking so low. They have the strongest claim upon our compassion, because they are deprived of the only consolation that can support us in the greatest misfortunes, namely, of the consciousness of not having wantonly brought upon themselves the evils under which they groan. Unfortunate people of this description deserve however not only our pity, but are also intitled to our fraternal indulgence and correction, and if it be not too

late, to our *assistance*. If we were always wise, forbearing and impartial enough to consider how easily the weak human heart is misguided, how irresistible are violent passions, a warm blood and seducing opportunities, under some of which circumstances temptations to overleap the sacred boundaries of virtue frequently present; if we always reflected how dazzling, alluring and inchanting is the external appearance of many vices; how often they disguise themselves in the imposing garb of philosophy, and succeed in silencing the internal voice of the better principle by sophistical arguments, and in that case how frequently but one wrong step is required gradually and imperceptibly to entice the victim of subtle delusions into the most dreadful labyrinths; if we did but consider how frequently despondency or despair occasioned by repeated blows of adverse fate, can turn the best disposed man into a villain and a criminal; how easily we can provoke him by unjust and disgraceful mistrust and suspicion really to *assume* the character which we falsely *imputed* to him; if we then would humbly reflect upon ourselves, scrutinize our own heart, and confess that in most instances nothing but the concurrence of the same external

and internal circumstances which occasioned *his* fall would be required to reduce us to a level with him—we certainly should not judge so severely, nor boast so confidently of our virtues, which too often are nothing but the effect of our temper, or the work of accident; but endeavour to raise the fallen, and to support the stumbling with fraternal kindness. I am indeed sensible, that this is preaching to very little purpose; however, my heart impels me to make a few observations on this subject, and to request the patient attention of my readers to what I am about saying on this point.

Nothing is less conducive to reclaim those that have strayed from the path of virtue than cold moral sermonizing. There are many, even among the most vicious, who can quote a great number of common-place sentences concerning the duties which they violate; but unfortunately the voice of passion speaks with more eloquence than that of reason. Therefore, if you be desirous of giving weight to the latter, you must know the great art of dressing your principles of virtue in a pleasing garment, and thereby gain not only the understanding, but the heart also, as well as the sensibility of the person whom you want to correct; your diction

must be warm, and if required, flowery, palpable, affecting and coercive; however, the person upon whom you wish to make an impression, must also love and respect you, must feel some attachment for you, become inspired with enthusiasm for what is good and laudable, and at the same time behold at no great distance on the road which you intend to lead him, honour, pleasure and gratification. Your conversation and advice must become necessary to him. But you will never be capable of effecting this, if you appear before him as a proud and severe preacher of rigid morals, become tedious to him by your cold sermons, teaze him by harping constantly on his past conduct, which cannot be undone, and repeatedly telling him how different his situation would have been from what it now is, if he had listened to your advice. Nothing, moreover, is so apt to render a man mean as public contempt, and the marks of growing mistrust for his amendment. If you be seriously inclined to reclaim an erring friend, you must treat him with gentleness, and show him, at least externally, that you entertain the best hopes of him, that you expect every thing from his excellent and laudable resolutions, and give him to understand, that when

he shall be able once again to walk with firm steps on the path of virtue, he will be safer from the lures of temptation than those that do not know the danger. Let him see when he actually begins to mend, though he should do it only reluctantly at first, that your regard for him increases every day. Never reproach him, not even by distant hints, with his former deviations, but appear to have eyes only for his present conduct. As it is however no easy task to wean ourselves from vices which have already become habitual, you must not be surprised to see him relapse now and then into his former errors; and although you must in such instances redouble the energy of your remonstrances, and of all the means by which you endeavour to reclaim him, yet you must not despair of succeeding at last, nor discourage your penitent friend. Let us finally believe, for the honour of mankind, that no person can sink so low, or be corrupted so completely, as to render it impossible for us to save him by a judicious and zealous application of proper means. And you who live in the great world, and are so ready to banish a man or a woman who have degraded themselves by some suspicious or mean action, or only rendered themselves ridi-

culous, for ever from your company, and to load them with shame and scorn, while hundreds frequent your circles who either commit the same in private, or at least would do so if circumstances permitted, consider, that it will be put to your account if they should be seized by despair, gradually sink lower and lower, and being excluded from all intercourse with better families, associate with people in whose company they grow meaner every day, and at last are utterly ruined through your fault.

CHAPTER VII.

On our Conduct in different Situations of Social Life.

SECTION I.

WE have, on various occasions, recommended presence of mind and coolness of temper as cardinal requisites of all occupations and transactions which occur in Social Life; but these qualities are in no instance more necessary than

when *we or others are in imminent danger*. In critical cases of that sort, safety entirely depends on a prompt resolution. Therefore spend no time in useless and idle talk when necessity requires you should act. Command your too tender sensibility, and groan and weep not when you ought to give actual assistance. Preserve your equanimity in all dangers, particularly in those of fire and water, in which we risk losing every thing when we lose our recollection. This presence of mind is of peculiar advantage when we are attacked by robbers and banditti. People of that sort being generally either fearful, or, when intoxicated by despair, not sufficiently on their guard to be prepared for a serious and regular resistance. A resolute and cool man on these occasions is a match for ten of such wretches as make the attack. On such emergencies it is however necessary to ponder well, whether defending ourselves with fire-arms or other weapons be likely to do more harm than good; whether it be advisable to call for assistance, or passively to submit to our fate, to resist or give way to superior numbers, and to save our life by sacrificing our property. It is impossible to point out general rules which are applicable in all individual instances of that na-

ture; you will however find it useful frequently to reflect that you may happen at one time or another, to be involved in such critical situations, and to consider on the properest means to extricate yourself on such emergencies. I would also advise all parents to converse frequently with their children on such incidents, to ask them how they would act in case of danger; and to involve them occasionally in trifling embarrassments of that nature, in order to use them to presence of mind, and to give them an opportunity of practising the rules of prudence which they have taught them.

§ II. I now beg leave to offer some observations on our conduct upon *Travels* and towards *Travellers*.

Prudence requires, previous to our setting out upon our travels, that we should sufficiently inform ourselves either from books or by oral instruction, of the road we intend taking, as well as of every thing we have to observe, to see, and to avoid at the different places through which our way leads, and to inquire minutely after the unavoidable expences with which our journey will be attended, lest we should be imposed upon, involved in distress, or neglect to see many things that are worthy our notice.

A well-informed man who is possessed of some talents, a good character, and polished manners, has no occasion for such a number of letters of recommendation as most travellers of the common class generally take with them. He will find means of introducing himself in all places to advantage, without being troublesome to others. It may sometimes happen that we are introduced either by letters of recommendation, or through some other means, to two persons who live at enmity with each other. It will therefore be prudent in every traveller, on arriving at a strange place, not to speak of his connexions in those houses where he is admitted, until he be sufficiently informed of such trifling circumstances, but to hint occasionally, that his being a stranger inclined him not to take any part in such differences.

Travellers are very apt to miscalculate the expences with which their journey will be attended; I advise you therefore, after having computed the sum which you shall want, to add not only one-third more, but also to take care that your property be addressed to a safe man of business in every principal town through which you are to pass, or to provide other

means of being prepared against unforeseen accidents.

In Germany it is more necessary for a traveller than in any other country, to be particularly upon his guard when he has occasion to change gold, because of the numberless different coins which are in circulation, as the innkeepers and postmasters are very apt to give strangers money in exchange of which they can make no use at the next stage.

In many parts, especially in the interior of the German empire, you travel as cheap and almost as quick as with post-horses, if you hire hackney-horses; whereas in others it is better to travel in post-chaises. In the former case I would not advise you to travel in your own carriage; it being at least very seldom advantageous. There are, however, countries in which travelling on horseback is the easiest and most useful way, and others in which travelling is performed best by walking. People of a certain rank are used to travel day and night, without stopping on the road. This indeed is very proper, if they wish to save the heavy expences of the inns, are obliged to hasten as much as possible to arrive at the place of their destination, or if they be already intimately

acquainted with the places through which they are travelling. But in all other cases it is throwing away money to no purpose, as the names of the places through which they are posting, is the only knowledge they can gather, an acquisition which they may attain easier and at a cheaper rate at the fire-side.

If you are really desirous of increasing your knowledge of men and countries, mixing with people of all ranks is absolutely necessary. People of a good education resemble each other pretty much in most European states and capitals, but the multitude, and particularly the middling classes can alone afford us a correct notion of the manners of the country, and give us the only true standard by which we can judge of the degree of culture and illumination.

Travelling requires patience, courage, good humour, and oblivion of all domestic cares. Travellers must be also capable of bearing cheerfully trifling misfortunes, difficulties, bad weather and the like. This is particularly necessary if we travel in company; for nothing is more disagreeable and provoking than to be locked up in a coach with a person who is mute and morose, foams and frets at the least misfor-

tune, groans at accidents which cannot be remedied, and desires to have in every little inn as much convenience, comfort and tranquillity as he enjoys at home.

Travelling renders us sociable; we get acquainted, and in a certain degree intimate with people whom otherwise we probably should not have chosen for companions, which can produce no bad consequences if we carefully avoid putting too much confidence in those strangers we meet on the road, lest we should be taken in by adventurers and knaves.

People who are in the habit of travelling much or are visited frequently by travellers, and have no very good memory, are in danger of meeting often with some old acquaintance whose name and circumstances they cannot recollect, and by treating him as an utter stranger, are suspected of pride. The only means of preventing such disagreeable dilemmas, is to keep a journal and to peruse it frequently.

I would not advise my readers to travel under a borrowed name, as this is frequently attended with disagreeable consequences; and besides, it is very rarely necessary or useful to observe such an incognito.

Many travellers are fond of making their

boasts of spending a great deal of money, and of dressing in a splendid style. This however is a foolish vanity, and for which they must pay dearly at the inns, without receiving more for their money than the modest traveller. No one recollects the stranger who has lavished away his money to no purpose when he is gone, and no more can be obtained of him. Prudence however requires that a traveller should be dressed like a gentleman, deport himself neither too proudly nor too humbly, display neither too much wealth nor pretend to be poor, because this will only serve to induce people to take him for a silly blockhead who is on his first excursion, and consequently may easily be cheated, or for a wealthy man whose purse promises a rich harvest, or for an adventurer against whom they must be on their guard, and who must take up with indifferent accommodation.

Consult ease and conveniency in your travelling dress; for an uncomfortable dress renders us impatient and peevish, and is also extremely fatiguing.

Be not parsimonious in trifling matters; and in particular behave not niggardly to the postillions. They will inform their successors at the next stage of your liberality, you will be for-

warded with more dispatch, and reap many advantages from it.

When you travel to some watering-place for the sake of your health, or to amuse and to exhilarate yourself, you ought to bury all your cares in oblivion. Endeavour at least to forget every thing that can make you ill-tempered and uneasy. Drop all serious correspondence, shun all business which requires exertion, and provide yourself with as much money as will enable you to join in any innocent amusements. If you be prudent you will carefully avoid gaming, which ought to be banished for ever from all watering places, and should never become a favourite amusement but with those only whose mind is destitute of all nobler resources. In watering places every one ought to contribute towards banishing all troublesome restraint from social circles, and towards preserving decorum and politeness. In such places, particularly if the number of strangers be but small, many of those considerations and rules of prudence we submit to in civil life must be waved, tolerance and unanimity must prevail, and all party spirit must be carefully suppressed. We live there entirely for innocent gratification and pleasure,

and on returning to our family resume again the post which the State has intrusted to us.

The post-masters, ostlers and postillions on the Continent are notorious for their rudeness. Their conduct depends, however, entirely on the behaviour of the traveller. A serious and dignified deportment, and where it is applicable a kind word generally produces a good effect upon that class.

When the carriage has received any damage, the workmen in the towns and villages generally league with the postillion to exaggerate it, in order to extort money from the traveller. I would therefore advise you on such occasions, to examine the damage yourself, or to cause it to be examined by a faithful servant, before you give orders to have it repaired.

The postillions are generally bribed by the innkeepers to recommend certain inns and hotels to the travellers, which however are neither the best nor the cheapest. It is therefore prudent not to rely upon such recommendations, but to inquire carefully of some creditable people where the best and most reasonable accommodation may be had.

Nothing is more warming and innocent in

cold weather than sometimes drinking a little vinegar of wine.

Travellers should give strict orders to their servants not to suffer the postillions who are to ride the horses back to the last stage to take anything with them that belongs to the carriage, which is a common practice on the Continent, and frequently attended with stoppage on the road, and sometimes causes the most dangerous accidents. The drivers are also in the habit of passing the turnpikes with the consent of the receivers without paying the toll, under the pretence of saving time, or offering to pay it for you; but you may be certain that at the next stage they will charge you as much again as you would have paid had you discharged it yourself.

The postillions are used to drive with great vehemence through all towns and villages; a custom which is of no small benefit to the traveller, and therefore ought by no means to be objected to; for if the post-chaise should be damaged, it will not be capable of resisting the violent jostling on the pavement, and break where assistance is nearer at hand than on the high road; and if it can bear the violent motion in the streets, you have just reason to hope

for arriving safely in it to the end of your journey.

Prudence requires that travellers should bargain for the price of the work before they have anything repaired on the road, as most workmen are apt to impose upon strangers, and are commonly supported in their extravagant demands by the postillions.

The best means which an innkeeper can apply to get many customers and to gain money, is to be civil, moderate in his charges, attentive to the wants of his guests, and not given to idle curiosity. But as all people of that class are not in possession of these qualities, the traveller who is not inclined to suffer himself to be imposed upon, to be teazed with troublesome questions, or to be negligently attended, has no other expedient left than to arm himself with patience and to quarrel as little as possible.

When you come the first time to an inn, it will sometimes be advantageous to you to give the master of it cause to hope that you will frequently alight at his house, as this may prompt him to be more moderate in his charges, and to recommend himself to you.

When the master demands an exorbitant

price for the commodities you have had in his house, and refuses making any deduction, it will be of no use to demand a specified account of every individual article, unless the imposition should amount to a sum of such magnitude as to render it necessary for your complaining to the magistrates; for in that case he will always contrive to add something more for his trouble, and who would contend with such a knave about the price of provisions?—In houses where wine is sold, the master will always tell you that the beer is very indifferent if you ask for it; the best way therefore will be to ask for both if you wish to drink beer.

In most of the inferior inns on the Continent the stoves are left unrepaired, to render the apartments smokey, that the guests may order the wood which has been put in, and for which they must pay, to be taken out again; the beds are too short, and covered with blue linen to prevent the dirt from being seen. In the former case, the best expedient is to desire you may have no fire at all; and to prevent the latter inconvenience, travellers will do well to carry their own linen with them.

The innkeepers generally ask the traveller, what he wishes to have for dinner or supper?—

This however is a trick by which you must not suffer yourself to be imposed upon; for if you, for instance, order a chicken or an omelet, you must pay for that dish and an ordinary meal besides. The best way is to desire nothing but just what is in the house, or dressed already. I also advise my readers when travelling on the Continent, not to ask in great inns for foreign wines, but to demand only common table wine, as most of those that are vended under a foreign name are nothing else but a dear poison. It is also by far more preferable to dine at the *table d'hote* than in private, as in the latter case, the traveller must generally pay for two meals instead of one.

In the inns, the masters of which being licensed to let out post-horses, the traveller must frequently wait an unreasonable time till he can get the dinner which he has ordered. And it will be scarcely served up when the postillion blows his horn, to inform you that the horses are ready, and presses you to be gone. This however is nothing but a trick of the postmaster, who wants you to eat little and to pay for a complete meal. I would therefore advise you not to be in too great a hurry, nor to mind the

pressing remonstrances of the postillion, but to take your time in finishing your meal.

When postmasters, in countries where no good post regulation is introduced, attempt to force more horses upon you than are necessary, either under the pretence of the roads being bad, or your coach being too heavy, you will gain very little by expostulation, or by insisting upon your right of being forwarded in the same manner in which you came; for these people know very well that a traveller will rather submit to a small imposition than be detained by complaining to the postmaster-general. As the addition of one or more horses, however, will be of consequence on all succeeding stages, postmasters who are rather more civil than this set of people in general are, will offer you a certificate that this is to have no influence on the prosecution of your journey. But I would advise you not to trust to that assertion; for such a paper will be of no use on the next stage, and you will be obliged to take just as many horses as you had on your arrival. The best expedient in such cases is, either to make friends of the ostler and the postillion who is to drive you, by giving them an additional gratuity, or paying for one

or two horses more, without suffering them to be put to the carriage.

People who travel on horseback, either with or without a servant, must not leave the care of their beasts entirely to the servants of the inns where they alight, but either themselves look after them or order their attendants to see that the horses be put up in a dry and clean stable, well fed and properly cleaned.

Were I not afraid of growing too tedious, I could add many more very useful rules for travellers; as for instance, that they must take particular care not to spoil hired or borrowed horses, that on going on long journies they must ride slowly when setting out, and check their horse's pace when they come near the place where they intend stopping, &c. &c. Though these and similar rules be pretty generally known; yet many people who have learnt to sit well on horseback, and to break horses, know little or nothing of these practical rules necessary for travelling, from their not being taught at the riding schools.

Walking is, undoubtedly, for a vigorous and healthy man the pleasantest mode of travelling. We enjoy the beauties of nature, can mix with all classes of people without being known, can

learn what we otherwise should not experience; we are free from all troublesome restraint, can choose the finest weather and the best roads, stop when and where we please; the constitution is invigorated; we have a keen appetite and enjoy sound sleep, when hunger seasons our meals, and fatigue has wearied our limbs; and can easily accommodate ourselves to common fare or an indifferent couch. I have repeatedly roved in this manner through several circles of Germany, and amongst others got more familiarly acquainted with the German Paradise, the beautiful Palatinate, where I have spent four happy years in exploring and enjoying the heavenly scenes which that charming country offers to the pedestrian. I have nevertheless experienced that this mode of travelling is attended with some difficulties. The first inconvenience it presents for a traveller is, his being thereby prevented from providing himself with a sufficient stock of cloaths, books and other useful and necessary articles. However, a traveller can remedy this in some degree, by causing part of his luggage to be carried after him by a porter, and sending the rest by the stage waggon before him to the principal places where he intends passing through. A second inconvenience

attending this mode of travelling is more disagreeable than the former. It being rather an uncommon phenomenon to see a gentleman travelling on foot; as it excites the curiosity of the multitude, and the innkeepers know not how to treat him. If such travellers be better dressed than common pedestrians are, they are thought to be suspicious people, adventurers or misers; they are attentively watched, and every where inquisitively examined: in a word, they are looked upon as a singular sort of beings: Whereas if they appear in a mean garb, they are treated like wandering journeymen, quartered in dirty garrets and beds, or are always necessitated to state at large why they do not travel in a chaise or on horseback. On travels of this kind the society of an intelligent and cheerful friend is particularly agreeable.

Trust not to peasants when they direct you to bye-paths, assuring you that they are nearer than the common road. These people in general are entirely guided by prejudices and a strong predilection for old customs, and always walk the same road which their fathers and grandfathers used to take, without taking any trouble of examining whether they were wrong or right in doing so.

When you have long journies to make on foot, a glass of water on setting out in the morning, and a dish of coffee and some bread and butter after two hours' walk, will prove very wholesome and refreshing. A glass of wine now and then will do you no harm ; but every kind of spirits will make you feel fatigued and sleepy.

It is not advisable to rest under a tree within a small distance of the high road ; for at such places beggars are used to rest and leave vermin.

Travellers on foot should never be without arms, at least not without a good stick.

Having said already something on the conduct towards travellers in a former chapter, I shall only add at present the following observations : In the present times we have reason to be on our guard against strangers, on account of the great number of adventurers and knaves who find means of introducing themselves every where under the denomination of travellers, intruding upon our time, and endeavouring to plant in our heart the seeds of discontent, with a view of eradicating those inestimable blessings accruing from our thrice happy country. On the other hand, we ought to treat kindly those strangers who do not intrude, but are recommended

to us by persons on whose honour and integrity we can rely, and who, therefore, have a strong claim to our protection and assistance, to our kindness and undissembled politeness, and by thus deporting ourselves we do credit to the confidence reposed in us by our correspondents.

§ III. We shall now make a few remarks on conversation with *drunken people*. Wine cheers the heart of man, and while this medicine is used in a moderate manner, and applied as a mean to rouse in gloomy hours the natural good humour, which can never entirely forsake the mind of an honest and worthy man, and to ease the burthen of domestic cares, I have nothing to object against its use, but must rather confess that I experimentally know the cheering and sanative effect of this incomparable medicine. Yet nothing can be more disgusting to a sensible man, than the sight of a rational being depriving himself of the use of his intellects by too copious draughts of that exhilarating beverage.

The effects of wine upon the minds of men vary considerably according to the natural disposition. Some are rendered extremely merry by their libations; others uncommonly tender, benevolent and frank; others melancholy, drowsy and reserved; some extremely commu-

nicative, and others quarrelsome. You will do well to avoid all opportunities of meeting with drunken people of the latter class. But if this be impracticable, a prudent, indulgent, and civil conduct will generally enable you to manage them pretty well, particularly if you refrain from contradicting them. I need not caution my readers against relying on promises made to them by drunken people; or exhort their taking particular care to avoid drinking too much, when they are sensible they lose all command over themselves when intoxicated; nor need I prove its being ungenerous to take advantage of the helpless state of a drunken person, to draw promises or secrets from him, or that we ought not to transact serious business with people who have taken a glass too much—all this being obvious.

§ IV. I now beg leave to say a few words on *giving advice*. When some person begs you to give him your *advice*, you ought to ponder well whether it be your duty to tell him your mind frankly, and whether he consults you seriously? Should he ask your opinion, when he has previously determined how to act, or consult you for no other purpose than to be flattered and admired, you can do no better than positively

decline giving him your opinion. We must sufficiently know our people if we wish not to trouble ourselves on their account to no purpose, or to avoid meeting with an ungrateful return. A man of good breeding and politeness will always find means to decline such a request in a civil manner.—It is particularly dangerous to give advice in matrimonial concerns.

On the other hand you ought not to ask for advice, nor to care for the opinion of others when you are determined to act up to your own judgment, and to listen only to the voice of applause.

§ V. I HAVE frequently observed, that some people, particularly ladies, show themselves very much to disadvantage in *dancing*. When the blood is heated, reason often loses her dominion over sensuality, and various sorts of bad dispositions are then displayed. Be therefore on your guard on such occasions. Dancing produces a kind of intoxication, in which we are very apt to show ourselves in our natural colours.—Happy is the man who has no need to dissemble on such occasions.

I shall here omit any rules for dancing; as people who have had a good education will not

want them; and practically know they must pay proper attention to the rules of the dance; that it is unbecoming to push themselves forward before their turn; that they must not squeeze the hands of a lady as if they were made of wood, nor drag their partners rudely along the room, &c. &c. These and similar observations would be entirely needless, were it not that many young men lay the foundation of their temporal happiness, or ruin, by observing or neglecting such trifling rules.

CHAPTER VIII.

On Conversation with the Great, the Powerful, and the Rich.

SECTION I.

WE should be unjust, were we to maintain that all princes, all great and rich people are indiscriminately infected with those faults which render many of their number unsociable, cold, unfit for friendship and difficult to be properly

treated in Social Life ; it is however no calumny if we assert, that few people of that class are entirely free from these defects. They are generally neglected in their education, corrupted by flatterers from their infancy, and spoiled by those that are about them. As their situation places them beyond the reach of many wants and necessities, and consequently, they are rarely reduced to perplexities and distress, they have no opportunity of learning how much need man has of the assistance of others, how difficult many troubles of this life are if we must bear their whole weight alone, how sweet it is to meet with sympathizing and compassionate minds, and how important it is to spare others, that we in time of need may be supported by their assistance. They obtain no knowledge of their own defects and failings, because those that attend them, are prevented through fear or hope of making them sensible of the unfavourable impressions which they produce. They are led to look upon themselves as beings of a higher class, who are designed by nature to command and to rule, and think that the inferiour classes are doomed to pay homage to their egotism and vanity, to endure all their capricious whims, and flatter their wild fancies. We must

regulate our conduct towards the majority of the great and the rich according to the supposition that most of them resemble this picture.

§ II. When we converse with the great and the rich, we must carefully consider whether we want their assistance and protection, or not? Whether we depend on them, or are free? In the former case prudence teaches us not to suffer ourselves to be guided entirely by the impulse of our heart, but rather to suffer trifling injuries with patience than to give vent to our resentment, to speak the truth with great caution, and to accommodate ourselves to their whims and singularities as much as probity will permit. A firm and honest man will not however carry this pliancy so far as to become a mean flatterer of their follies and vices. Yet many trifling circumstances, and the fine mixture of characters, frequently change our relation to the great and the rich; for which reason I shall leave it to the judgment of my readers to determine, which of the subsequent rules are most applicable and necessary to be observed in their individual situations.

§ III. The following general rule is applicable to all instances and situations: Intrude not upon the great and rich if you be desirous to

avoid being despised by them! Importune them not with requests for yourself and others, lest they should grow tired of you and shun your company. Rather let your society be courted by them! Be parsimonious in your attendance upon them; yet without letting them see that this is done intentionally.

§ IV. ATTEMPT not making others believe, that you are on an intimate footing with the great, and enjoy their particular confidence, nor make an ostentatious display of the influence which you exercise over them. If such a connexion render you happy, prudence bids you enjoy that happiness silently. There are people who are anxious to make others believe they possess more greatness, influence and authority than they really do. They introduce into their houses the luxury of the great and the rich to the inevitable ruin of their prosperity, or intrude themselves into their circles, where they act a pitiful part, are scarcely looked at, and have no pleasure, while they entirely neglect more instructive and sweeter conversation, and drive away their best friends and wise men. The greatest misers sometimes spare no expences when they have an opportunity of being admitted to great houses, and stint themselves

for months, to give now and then an entertainment to some great man who is not sensible of their sacrifice, feels not the smallest emotion of gratitude, perhaps is tired to death in their company, laughs inwardly at the awkwardness of his foolish entertainer, and in a fortnight scarcely recollects his name. Others are proud to imitate the contemptible and corrupt manners of the great, and to copy their proud condescention, their busy idleness, their ruinous dissipation, their affected importance, their vain promises, their silly discourses, their duplicity and boasting, their contempt of their mother-tongue, their faulty stile, nay even their ridiculous grimaces, customs and defects, their stammering and lisping, their rudeness to their inferiors, their affected sickliness, their bad œconomy, their stupid whims and glaring absurdities. With such people it is the best proof of the goodness of their actions if they can say: "All people of rank and fashion act thus!" as if that could justify the commission of a folly!— Be self-consistent! Deny neither your principles, your rank, nor your education, and you will be respected by people of all classes.

§ V. Trust not the friendly looks of all great people, nor flatter yourself to have attained the

highest pinnacle of happiness when My Lord smiles graciously, shakes you by the hand with seeming cordiality, and condescends to call you his dear friend. He wants, perhaps, your assistance in that moment, and will treat you with contempt, at least with coldness, when that moment is past. Perhaps his smile has no meaning at all, and he changes his looks as other people shift their dress. Be cautious how you rely upon people of that sort; be not too familiar with them, but never neglect paying them that external civility and respect which you owe to their rank, how condescending soever they should be to you. They will, sooner or later, take it into their mind to make you sensible of your distance, or neglect you, because another humble friend has superseded you, and this will only expose you to painful humiliation, which prudence will teach you to avoid.

§ VI. Overstep not the limits of true honour in your complaisance to the great man who can make your fortune. A poor or humble youth who expects to rise by the assistance of a powerful and great man, is frequently exercised with strong temptations to court the favour of his artful valet or of his despotic mistress; this however is very often attended with the most fatal

consequences. Such favourites cannot always maintain their influence, and involve their creatures in their own ruin. But even if they should, the greatest advantages you can obtain by paying homage to such wretches, are too dearly bought by losing the esteem of all wise and good men; which generally is the case.—The strait road, on the contrary, leads without disappointment, if not to splendid, at least to lasting success.

§ VII. Let not the gods of the earth induce you to perform mean and disgraceful services; but be cautious how you oblige them; as they are apt to forget the greatest sacrifices.

Above all things be careful not to suffer yourself to be involved by them in dangerous affairs. They are much accustomed to such conduct, and when the undertaking miscarries to cause the whole blame to devolve upon us, and to abandon us entirely to all the bad consequences of such failure.

Suffer them not to intrust you with their secrets; for they only spare the man who knows of their private concerns while they cannot do without his assistance; but they fear him and endeavour to shake him off as soon as they can, though it should be evident that he is incapable

of making a bad use of that superiority and of their confidence.

§ VIII. In general it is not advisable for a prudent man to rely upon the gratitude and promises of rich and great people. Therefore, sacrifice nothing for them. They are not sensible of the value of such sacrifices, and imagine they have a right to expect such a tributary homage from other people for the protection they grant them, or the gracious looks they condescend to honour them with, or suspect their originating in foolish and interested views. Make them no presents; for this is as useless as it would be to let a drop of costly balsam fall into a pail of turbid water.

I also advise you not to lend money to the great, nor to borrow of them. In the former case they look upon their creditors as usurers, and as people who must think it an honour to serve My Lord with part of their property; and when they are neglectful in discharging their debt—which is mostly the case, from their generally expending more and being less regular in their œconomical concerns than they ought to be—you will find it very difficult and troublesome to obtain justice against them, besides drawing, perhaps, the hatred of a powerful party

upon yourself. And when you *borrow* money of them, you run the risk of becoming their slave in numberless instances.

§ IX. FORBEAR contributing anything that will add to the corruption of them or their children, or increase the depravity of their morals. Flatter them not. Avoid nourishing their pride, luxury, vanity and propensity to foolish and voluptuous pleasures! Disguise not your sentiments to ingratiate yourself with them. Never conceal truth, but speak it frankly, however bitter it be. Be open without being rude. Protect innocence when it is oppressed by the great and wealthy, and defend calumniated probity against their fashionable slander; yet be careful of doing it rashly, and in a tone which might provoke the enemies of suffering virtue still more, and consequently prove destructive of your own peace and happiness. As far as prudence permits, support the wishes, the character and the just requests of those that are too poor, too timid, too modest or too much oppressed, and of too low a rank, to venture the approach to palaces of the great. It is astonishing what a powerful effect the words of a sensible and generally respected man can produce upon people of this class, how much their vanity

is flattered by the attention shewn to them by men of acknowledged merit, and how strongly they can be influenced by them.

§ X. Be careful not to speak to them of plans and projects of the success of which you are not perfectly certain; for should they engage in undertakings of such a nature upon your recommendation, and fail in the execution, they will generally impute the blame to you.

We cannot in general be too careful in our discourses with them. Therefore, when you are in their presence, refrain from all censure of other people and from indulging in ridicule. They are not indeed displeased to hear such remarks, but the consequences are frequently very disagreeable. First of all, we degrade ourselves and others in their eyes by such malicious observations; they laugh, indeed, at our sarcasms, but hate the man who ridicules others, and spies out the faults of his neighbours, because they are conscious of their own manifold defects, notwithstanding the pains they take to palliate them, and are very apt to apprehend that the asperser in course of time will direct the shafts of his ridicule against themselves. It is also to be feared that they occasionally will make use of our name in relating our witty

remarks to others, and thereby involve us in many dangerous quarrels. Finally, we sometimes know not whether the temporal happiness of those against whom we raise unfavourable prejudices in the mind of some great and wealthy man, depend not entirely on the latter, and we then shall too late repent of our inconsideration, on finding that a word which escaped us without any bad intention has made a deep impression, and after a long interval produced the most lamentable consequences. The praise which we bestow upon others in our conversation with the great and wealthy, generally makes no lasting impression upon their unfeeling hearts, but what we say to their disadvantage takes firm root and fixes in their memory.

We ought to be particularly careful of not censuring people of their rank and situation in their presence. Although the great and wealthy very seldom mutually love each other, in consequence of their being frequently divided by various passions, yet they do not like to hear the privileged favourites of fortune disrespectfully mentioned in their presence. As for the rest, the great and wealthy expect to be agreeably entertained and kept in a cheerful humour; if you value their favour, gratify that desire in

an innocent manner; but never demean yourself to become a buffoon who must divert them by your antic tricks whenever they please, and who dares not to speak of serious subjects in their presence.

§ XI. The hearts of the great are frequently tainted with jealousy and mistrust. The majority of them entertain the erroneous idea, that the rest of mankind are leagued against them. For this reason they are frequently displeased to see those that are subject to them contract bonds of intimate friendship. People who need not to care for the great may follow the impulse of their heart in choosing their friends, and no man of honour will neglect a dear friend out of a servile complaisance to some protector and patron, nor repel a worthy man who offers him his friendship; yet those that live at court or in the palaces of the great, should be extremely careful in the choice of their connexions and confidents, as well as of the companies which they frequent, particularly in those times in which party spirit rages in a most alarming degree, when many an honest and innocent man is involved in the ruin of his connexions, although he neither approved nor adopted their political principles.

§ XII. Many great people are peculiarly dextrous in drawing out the secrets of others, and as some of them will not scruple to abuse the confidence of such deluded men whenever it promises to be advantageous to them, or to enable them to hurt their enemies, you cannot be too reserved and circumspect in your conversation with them.

I would also advise you not to speak to the great of your domestic affairs, and of such matters as concern none but yourself and your family. Unless you be pressed by the most urgent necessity, complain not of your distress, nor confide to them the sorrows of your heart! Most are incapable of taking an affectionate interest in your troubles, and few have a sense for tender fellow-feeling. Your secrets are not important enough for them to excite their interest. They are very apt to look upon complaints and communications of that nature as humble requests for assistance, and are very prone to despise the man who is not independent and fortunate. They are led to believe, from their infancy, that every one has some design upon their purse; and the rich in general are very wont to behold us in a different light from the moment in which we seem to want

their assistance. They will, indeed, apparently do us justice, by being charmed with our talents, knowledge, goodness of heart and the prominent accomplishments of our mind, while we desire nothing of them but civility and kind treatment, are independent on their bounty, and neither are in their way nor outshine them; but they will watch and judge us more rigidly and unjustly when we attempt to rise by our merits, and to exert them to obtain those lawful advantages which the blockheads of rank and their minions are so eager to share amongst themselves. The rich and powerful generally prove most kind when they see we are not in want of their protection and assistance; when we make them sensible of it without boasting of our independance, or when our assistance and superior judgment are necessary to them; when our penetration, our superior wisdom, our firmness and rectitude inspire them with regard without exciting their fear, and when we intrude not upon them, but let them go in search after us.—*Such* a man they will not easily offend, but endeavour to preserve his good opinion.

§ XIII. When you are connected with a great man who makes pretensions to a high degree of judgment, wit, virtue, learning, science, or

to whatever it be, you must take care not to let him perceive, particularly in the presence of others, that you are conscious of your superiority in any one of these accomplishments. This precaution is immediately necessary in your conversation with superiors, who are less skilful than you in matters which belong to their office. They will endeavour to draw from you, under the pretence of examining you, your superior knowledge, in order to appropriate it to themselves, and occasionally sell your own property to you; but woe unto you, if you are so imprudent as to resent such a barefaced imposition, if you even show that you are sensible of the fraud or have the impolitic boldness to set them to rights, by assuming the part of a tutor! In that case they will do every thing in their power to imbitter your life, and demand more of you than they would be able to perform themselves if they were in your place, merely to have an opportunity of finding fault with you.

§ XIV. There are however, unimportant and innocent acts of complaisance by which we may gratify the great with a good conscience, as well as trivial demands with which we may comply without being guilty of mean adulation. These spoiled darlings of Fortune having been used

from their infancy to expect, that other people should accommodate themselves in many things to their fancies, be ruled by their taste, admire their hobbyhorse, and avoid every thing which is contrary to their prejudices or their childish obstinacy. Even the best of them are not entirely free from such whims and fancies; and who would not willingly take up with such singularities of a great and powerful man and indulge him in them, if his own and family's happiness depend upon him? Thus, for instance, many great people talk very quick and unintelligible, nevertheless, expect to be understood without any further question. It would, indeed, have been prudent in their parents if they had corrected this defect in their infancy; but it cannot be helped now. Or they are fond of horses, dogs, pictures and the like. How innocent is it in such cases, to humour their taste and to admire their hobbyhorse! It is, however, obvious that this complaisance must cease as soon as it produces a noxious effect on their character, confirms them visibly in their egotism, renders them averse from serious occupations, intolerant to others and unjust to true merit, or when their favourite propensities are of

such a nature as to spoil their heart and to make it hard and cruel.

§ XV. The great and rich sometimes humble themselves so far as to ask the advice of people of much inferior rank, or to request them to give their opinion of their writings, plans, sentiments and the like. On such occasions I caution my readers to be on their guard, and to recollect how much poor Gil Blas of Santilana hurt himself by advising and correcting the Cardinal, although the latter had pressed him most earnestly and kindly to inform him of the opinion which the people had of his sermons.

The great as well as other people, generally desire our opinion on such matters from no other motive than to be praised, and commonly ask our advice when they have already determined how they will act.

§ XVI. It may perhaps not be very dangerous to offend against these rules of prudence in our conversation with such people if they be good-natured, benevolent and sensible; but it is absolutely necessary we should observe them most punctually, when we have to deal with titled or purse-proud *fools*, who are arrogant, stupid and ignorant, changeable and wavering like a reed, jealous, reserved and revengeful;

and I most sincerely pity every man who is so unfortunate as to be dependent upon such tyrants.

§ XVII. If you should have the splendid misfortune to be the favourite of a weak terrestrial divinity, it will be prudent in you to prepare yourself for an unexpected change, and to familiarize yourself with the idea of your joy not lasting long, and that some parasite will ere long deprive you of your patron's favour. I would also advise you to make your sultan sensible, that your happiness depends not entirely on his gracious looks, and to exhibit unequivocal evidence of your not being proud of that vain and precarious preference, nor that such an insignificant and casual splendour is necessary for your moral existence. Under such circumstances should you have the misfortune to fall into disgrace, no good and honest man will flee you like an undone and discarded wretch, and the ungrateful despot will feel there are still people who can do without him. In general it is not advisable for a prudent man to rely upon the friendship, the constancy and attachment of the great. They will respect you while you can be useful to them; but they are weak changelings, more inclined to believe what is said to the

injury than what is told to the advantage of their inferiors; and the person who speaks last generally gains their credit. With most of them, policy and cold prudence overbalance friendship. They will rarely give you useful hints, through fear of being involved in difficulties by you. They will leave you to shift for yourself, when you are reduced to necessities in which they have implicated you.

Avail yourself of their favour to animate them with a love of justice, candour, truth and benevolence; and if you be really desirous of preserving their good opinion, take care they never perceive that you rejoice in your power over them, and that you are determined to establish your principles in opposition to theirs. Show them that a real regard and love for, and the desire of being useful to them, guide your steps, and that you are not influenced by selfishness or childish vanity! But never be so foolish as to decline just emoluments and rewards for your services, to sacrifice your property and risk being sent away empty-handed when they are tired of you.

Transact every business intrusted to you by superiors so punctually, as to be capable at any time of accounting for every step you have

taken, or of justifying your conduct against the calumnies of malicious accusers.

Take charge of no business which does not belong to your function, without being requested by your superiors to execute it.

Avoid as much as possible rendering the business of your superiors unpleasant to them by a dry and tedious stile.

When you are the favourite of a great man you will be encompassed by a multitude of envious persons, who will watch your steps; therefore be as circumspect as possible in your conduct. While we make no noise in the world, people generally will do us justice; but as soon as you display your abilities to advantage and are honoured for your accomplishments, envy awakens and endeavours to humble you.

There are always people in the palaces of the great who are anxious to know your influence over the heart and conduct of your patron. To prevent these impudent intruders from exploring the real state of your affairs, and to put it out of their power of knowing in what manner your patron can be prejudiced against you, you must avoid all opportunities of conversing with him in the presence of others, on business or other subjects, with regard to which perhaps you differ with him in opinion.

Be circumspect and cautious in recommending other people to the great that have a favourable opinion of your judgment and principles, and on that account are ready to listen to your advice.

Never rely upon the attachment of your creatures, that is to say, of people who owe their good fortune to you.

Never promise to interest yourself for any one when you are not certain of success.

Favour the requests of the creatures of your supposed enemies, as far as they are just and reasonable.

§ XVIII. When your patron, whose favour you have courted while a great man and his affairs were in a prosperous state, either from necessity, civility, policy, or good-nature, is suddenly hurled down from the summit of his grandeur; when he loses his dignity, his property, influence or splendour, honour and prudence demand of you not to degrade yourself so much as to turn your back upon the unfortunate man, because he can be of no further service to you. If he be deserving of your regard, you ought to display additional zeal in shewing him that your heart is not dependent on the voice of the mul-

titude; if not, humanity requires you should, at least, spare him, because he is deserted by every one, and therefore must endure ill-treatment in silence. For the same reason avenge yourself upon no person who has persecuted and oppressed you when he was in power; heap rather coals of fire upon his head, that he may repent, and if possible be corrected by your generosity.

§ XIX. REFRAIN as much as possible from collecting money of the great, and people of rank and fashion for the poor and distressed. They in general merely give from motives of vanity, and treat you as if you were collecting alms for yourself. Assist others from your own property, and give no draughts of charity upon others. Blame not the rich too hastily when he refuses to assist a distressed person upon your recommendation, but consider that his situation is attended with great expences, and that he cannot be liberal to all, if he wish to be benevolent and kind to some.

§ XX. LEST I should seem to be too severe upon the rich and great, I beg to observe that I am far from being inclined to extend my censure indiscriminately to all people of rank and for-

tune. It always grieves me to see how assiduous our modern authors are to render the higher classes contemptible and odious. Many of these Cynic censors being so little acquainted with that set of people, that it is highly impertinent in them to judge of their morals and manner of thinking. They look with envy and malice from their garrets at the palaces of these favourites of Fortune, and are provoked when the sweet fumes of the kitchens of those that live in affluence ascend to their sorry habitations, while their scanty fare scarcely preserves them from starving; they are irritated, because their circumstances do not permit them to gratify their passions like the former; they speak ill of the purse-proud blockhead who is not as sensible of their merits as themselves, and curse blind Fate which has distributed the comforts of life with such a partial hand. Dissatisfaction and envy are generally the principal causes which prompt them to represent the great and wealthy indiscriminately as tyrants, villains, fools, and hard-hearted oppressors of every good and honest man, and as enemies to every thing great and noble. Such a fanatic zeal shall never guide my pen. Having myself been brought up in affluence and with great expectations, I know

from experience the advantages and disadvantages of a fashionable education. However, the vicissitudes of fortune which I afterwards underwent, my residence at court, and my connexion with people of all ranks, have taught me how necessary it is to inform those who are not completely polished by adverse experience, and rarely hear pure and impartial truth, what is so extremely necessary for them to hear. Many of whom are, indeed, really good ; even the weaker of them have frequently many constitutional virtues, the effects of which may be far more beneficial to the world than the milder emotions of more poor and impotent mortals. They have from their early youth sufficient leisure and opportunities to cultivate their mind, to acquire talents, to get acquainted with the world and men, and have numerous accasions to do good and taste the pleasures of benevolence. Their character is under no restraint, neither receives a wrong turn by misfortune and want, nor by the painful necessity of accommodating themselves to the whims of others ; and if on one side, they may be easily spoiled by flattery, the consciousness of all their good actions being taken notice of, and their deviations being handed down to the latest posterity, is to them an additional spur

for striving to become great and accomplished. Therefore the great in general are not so bad as many think, and I know some who are not at all angry with an honest man for pointing out to them the rocks on which great numbers are wrecked.

§ XXI. Before I dismiss this point, I beg leave to say a few words on the conversation of the great among themselves. In general they spoil one another. Those that are less wealthy are often emulous in imitating those that are richer, even to surpassing them in expences. People of a certain rank, however confined their income be, must have their routs, their private concerts, their box in the opera house, their country seat, dog-kennel, &c. &c. and living thus at a more extravagant rate than their limited circumstances can afford, they are necessitated to be meanly parsimonious in points which do not immediately meet the eye of the public, often depriving themselves and their families of many of the comforts of life, running in debt, and leaving their tradesmen's bills unpaid. This is a folly which deserves the most pointed censure, being productive of no real advantage, but tending rather to render them ridiculous than esteemed, and generally ends in total ruin.

Chapter IX.

On Conversation with Inferiors.

SECTION I.

In the second chapter of this volume, we have spoken of the conduct which masters ought to observe towards their servants, and likewise how much the observance of the duty of the great tends to sweeten the life of those who are doomed by Fate to live in a state of dependence. I must therefore refer my readers to the above chapter; and in this place only subjoin a few rules for conversation with persons who are not immediately in our service, but from their birth, fortune and other civil relations are placed beneath us.

§ II. Be civil and kind to those to whom fortune has not appointed so many temporal advantages as have fallen to your lot, and honour real merit even in people of the lowest station. Be not, as is customary with most people of fortune and rank, kind and condescending to those of an inferior class only when you are in

want of their service, and scorn to neglect or treat them haughtily when you have no occasion for their assistance. Never neglect in the presence of a great personage, him whom in private you treat with friendship and intimacy, and be not ashamed to honour a man publicly who deserves your regard, though he should possess neither rank, fortune, nor title. But beware of distinguishing the lower classes merely from selfishness and vanity, in order to obtain the applause of the multitude, and to be praised for your condescension and affability. Choose not in preference the society of people of low breeding, in order to be more honoured and flattered in their circles than you would be amongst your equals; and mistake not the imitation of the manners and the language of the multitude for popularity and natural simplicity. Be not kind to your inferiors merely to humble thereby some man of rank, nor condescending from motives of pride in order to be honoured the more; but at all times let justice, benevolence, and the sense of the dignity of man as man, raise you above all mean prejudices and selfishness, and esteem every one according to his deserts.

§ III. Be careful that this civility and kindness be always well regulated, and never let it degenerate into eccentricity. As soon as our inferiors perceive they cannot possibly be deserving of the honour which we pay them, they are very prone to impute our singular conduct either to want of sense, or to suspect its proceeding from ridicule or deceit, and that some mischievous view is lurking at the bottom of it. There also is a kind of condescension which really is extremely cruel, as it makes the suffering party feel that we bestow upon him merely a charitable alms of civility, or such is the air of consequence and superiority accompanying our courtesy, as exposes us to the contempt and ridicule of those that are sensible of their internal worth. Finally, there is a kind of civility we frequently behold in courtiers which is highly absurd, viz. sometimes they speak to people of an inferior rank in terms which are quite unusual amongst men of their class, assuring, for instance, people who are far from being accustomed to such high phrases, 'that they are their devoted servants;' 'that they are proud of their company;' 'that they are supremely happy to see them,' &c. &c. &c. They imagine their empty jargon to be the only ge-

nerally adopted language, and thereby frequently render themselves contemptible and suspected. The great art of conversing properly with men consists, as we have observed at the commencement of this little work, in studying the tone of every society; and in the ability of applying this knowledge as occasion requires.

§ IV. Be not too intimate with people who have not had a polite education! They are very apt to abuse our kindness, to make unreasonable demands, and to grow impudent. Therefore treat every one as he deserves, and honour no person more than he can bear.

§ V. Do not revenge yourself upon your inferiors when fortune turns the scales in your favour, because they neglected you while you experienced indifferent circumstances, and courted the smiles of your powerful enemies. Consider that such people frequently are reduced to the necessity of cringing and paying homage to the great, to enable them to get through the world and to provide for their families; that few of them have had such an education as animates man with a due sense of certain delicate feelings and sacrifices, that all mortals are actuated more or less by self-interest, and those that are more polished only disguise more adroitly than the rest.

§ VI. Never delude your inferiors who apply for your protection, recommendation or assistance by deceitful hopes, empty promises, and vain consolations, as is the custom of many people of rank, who, to get rid of the petitioners, or to be celebrated for their kindness, or from a want of firmness, load every client with sweet words and promises, but as soon as he has left them, recollect not a syllable of his request. The poor man in consequence hastens home elated with hope, flatters himself to have put his affairs in the best train, neglects all other means which he might apply to accomplish his aim, and afterwards feels himself doubly unfortunate on finding how lamentably he was mistaken.

§ VII. Assist those that are in want! Protect those that implore your assistance and kindness so far as justice permits; but take care of being so weak as to be incapable of refusing a request. This produces two very lamentable consequences, in the first instance, people of mean principles will abuse your weakness and load you with obligations, labours and cares which are too heavy for your heart, your ability or your purse, or which force you to be unjust to others who are less intruding; and then you

will frequently be obliged to break your word, because you promise more than you can perform. A man who possesses a sufficient share of firmness must also have the courage to give a denial, and when from weighty reasons he does it in a kind and inoffensive manner, and is known besides as a benevolent man who delights in assisting others, he will create no enemies by acting agreeable to his judgment. It is impossible to please all people, but when we act consistently and prudently the better class, at least, will not mistake our real character. Weakness is far from being good nature, and it is wrong to call a man unfeeling and hard hearted, because he refuses what he cannot reasonably grant.

§ VIII. Expect not those that are doomed to move in a humble state, should possess a high degree of politure and mental illumination. Never contribute anything to overstrain their mental faculties, and to fill their head with notions which would render them dissatisfied with their situation and imbitter the labours of their calling. The best illumination of the understanding is that which teaches us to be satisfied with our situation, to be useful in the sphere in which we move, and active to perform the duties of

our station. All the rest is nonsense and leads to certain ruin.

§ IX. TREAT those that are subject to you kindly, without giving up your authority. It is dangerous to suffer those that are bound to obey us, rendering themselves indispensably necessary to us; and the chief of a department who must rely upon those that are subject to him, either from his being unable or not disposed to work, renders himself ridiculous, because he has not sufficient authority and courage to remind even an obstinate or neglectful clerk of his duty, and therefore must be satisfied with whatever he thinks proper to do or neglect. Many people however, even in social circles, count too much upon the effects which an assumed solemn senatorial mien, a certain stiff seriousness, a large wig and similar external badges of their function, are to produce. A certain degree of dignity is very useful in all situations of life; but mere shew of stateliness cannot impose upon the people, particularly in our enlightened times; and respect and obedience are easier inforced by the internal worth of him who commands, when he behaves without restraint and stiff solemnity to those that are subject to him.

CHAPTER X.

On Conversation with People of Fashion.

SECTION I.

THE tone which prevails amongst people of fashion is, alas! imitated by all those that have any claim to polite manners, and at present, is unfortunately of such a complexion as produces the most baneful influence on the morals and happiness of men. A total deviation from the amiable simplicity of nature, an indifference to the first and sweetest ties of humanity, derision of innocence, purity, and the most sacred feelings; with insipidity of conduct, loss of every characteristical feature, want of deep and really useful knowledge, impudence, flippancy, garrurulity, inconsequence, dependence on the folly of others, indifference to all that is good, noble and great, luxury, intemperance, unchasity, effeminacy, affectation, inconstancy, thoughtlessness, absurd pride, empty shew, bad œconomy, a thirst after rank and titles, prejudices of all sorts, dependence on the nods of despots and

haughty protectors, slavish sneaking to obtain some advantage, flattery to those whose assistance is wanted, and a total neglect of those that cannot be of use however deserving they be, disregard of the most sacred duties and obligations as soon as they square not with designed purposes, falsity, faithlessness, deceit, perfidy, tale-bearing, cabals, malicious joy at the misfortunes of betters, calumny, hunting after domestic anecdotes, ridiculous airs, customs and habits—these are the studies in which men and women of the fashionable world accomplish themselves! Wherever this tone prevails real merit is overlooked, and but too frequently trampled upon, oppressed, checked and ridiculed by shallow geniuses. An insipid man of fashion is never more elated than when he has an opportunity of humbling the man of acknowledged merit, whose superiority he is feelingly sensible of; or when he can surprise him in the breach of a conventional rule of polite breeding, or speak a language to him which he does not understand, and thereby perplex and place him in an unfavourable point of view. It likewise affords the highest degree of pleasure to a fashionable female to ridicule an honest woman of innate worth in one of her dissipated circles.

All this we must expect if we mix with people of this class. We must not, however, be vexed when anything of that kind happens to us; for should we regard it much, we may bid farewell to the hope of ever enjoying a moment's peace, and may be certain of being constantly tormented by numberless passions, particularly ambition and vanity. There are however three means by which we may obviate these inconveniences, viz. By having no intercourse at all with the great world; or if obligated to mix with fashionable companies, by taking no notice of the follies to which they are addicted; or finally, by studying the tone of these extraordinary beings, and accommodating ourselves to it so far as we can do it without denying our character.

§ II. If your situation render it not absolutely necessary for you to mix with the great world, I advise you to shun that theatre of splendid misery, and those noisy pleasures which corrupt and ruin the mind and the body. To live in peaceful domestic retirement, and in the society of a few generous, sensible and cheerful friends, dedicating your life to your destination, your duties, the sciences and innocent recreations, and participating now and then with prudent

moderation of public amusements, and frequenting great and mixed companies only to gather new pictures for the imagination, and to obliterate the disagreeable sensations which sameness produces—this is a life truly and emphatically worthy of a wise man. And in verity, it is more frequently in our power to avoid fashionable circles than we commonly think. Fear of men, a mean complaisance to people of indifferent talents, vanity, weakness, and a propensity to imitate others, are frequently the principal causes which actuate many an amiable man to idle away his hours in companies which, in fact, do not accord with his head or heart, where disgust and dulness often seize him, and various mean passions creep into his soul and sport with his peace. In that case, however, we must not only be independent with regard to our social relations, but also have courage to act upon firm principles, and disregard what others say of our singularity.

§ III. But if we be obligated or desire to live in the great world, and are not quite certain whether we shall be capable of assuming the tone which prevails in it, it will be prudent in us to remain faithful to that mode of conduct and turn of mind which we have derived from nature and

education. Nothing is more absurd than imperfectly copying the manners of the fashionable world; and it is highly disgusting to behold the painful efforts of an honest citizen and a simple country 'Squire in personating the French *petit-maitre*, or in imitating the consequential gravity of the Statesman; or to observe those that have but an imperfect knowledge of foreign languages, seize every opportunity of speaking an outlandish jargon. Such people want only to render themselves ridiculous; whereas an unaffected and natural conduct, dress and deportment, though it should not be immediately the mode, or after the newest fashion, will gain you regard even in the giddy circles of folly, and procure you, if not an happy, at least an undisturbed life. Be therefore simple in your dress and manners, serious, modest, civil, unoffending and sincere. Talk not too much, nor of subjects with which you are not sufficiently acquainted, nor in a language of which you have only a superficial knowledge, provided the person with whom you converse understands your mother-tongue. Behave with dignity and frankness, without being rude and impertinent, and no one will teaze you. You will not indeed be distinguished much; but let not this

make you uneasy. Betray no perplexity nor anxiety when in a large company if no person speak to you. You lose nothing by it, but may give vent to your meditation, and make many useful remarks without being despised; nay, but may even be feared without being hated.

People who in their youth have acted a conspicuous part at court and in great cities, and have afterwards retired and chosen a simpler way of life, are very apt to forget that we must not neglect keeping up with the prevailing spirit of the times. However, the incessant changes of taste and fancy render this impossible if we do not continue floating along upon the ocean of life with the whole fashionable fleet. Thence we frequently happen to be out of humour when we see that we are neglected, that younger, and sometimes very insignificant persons take the lead, and that they as well as their admirers scarcely deign to look at us, and merely pay us attention out of civility. It is incredible how often this can shake the peace of sensible people (for even they are not always free from vanity)—how it can sour their temper, cause them to appear in a very unfavourable light when they have business to transact,

or frustrate the object of a long journey, and incur heavy expences; whereas good humour and wit flow in an irresistible and enrapturing stream, when we see that we are honoured, beloved and treated with attention. Those who have moved in fashionable circles for a long series of years will never be reduced to perplexities of that sort; for they have acquired a habit of collecting themselves quickly, and of finding out immediately what language is most applicable; whereas those good people who have had no opportunity of attaining to this degree of refinement, ought to ponder well what has been advanced at the beginning of this Section.

§ IV. Those that live constantly in the great world will do well to study the prevailing tone, and to accommodate themselves to its external customs. The former is not difficult, and the latter can be done without producing a bad influence on our character. Therefore never distinguish yourself by an antiquated dress or manner; nor omit paying a proper regard to your age, rank, and property in complying with the tone of the circle in which you move; but even avoid copying the ridiculous eccentricities of individual fools, or the transient fashions of the

moment. Make yourself properly acquainted with the language of your fashionable connexions, with the manner of conducting themselves towards each other, and of the conventional laws which are established in their societies; but never act inconsistently with your innate dignity, your character, or truth.

§ V. It is impossible to give general rules how far a man of honour may proceed in imitating the manners of people of fashion. A judicious and honest man will be best able to judge from his situation, temper, and the voice of his conscience, how far he ought to go. I shall therefore only observe, that we are not bound to attack innocent follies which we are not inclined to imitate; and that we must sometimes comply with indifferent customs which have no particular influence upon the character, as this frequently enables us to do more good than we should otherwise be capable of performing.

There are also fashions in literature and in the arts, in certain amusements and plays, in the applause which some singer, instrumental performer, authour, preacher, painter, tailor, or hair-dresser undeservedly earns from the fashionable multitude, and it would be injudicious as well as lost labour to attempt opposing that rage.

In such cases it is most prudent to wait quietly till the prevailing folly must give way to a new one. There are fashions in the use of medicine, to which people of rank think themselves obliged to submit. Smile silently at such follies, and comply with them as far as it can be done without endangering your health: at least, make yourself acquainted with such fashions, lest you should offend against them in your discourses. You will provoke the resentment of all your fashionable friends, if you censure a theatrical nymph whose shrill and unharmonious notes are admired by the great world as angelic strains; or if you call a book a pitiful composition while its authour is acknowledged as a great genius. You will meet with a very unpleasant reception if you speak of religious subjects to a lady, who has just commenced the period in which fashion requires she should be a freethinker; for this has also its laws, which are fixed by fashion. Young men begin to grow old in their twentieth year, to associate with old experienced men, and to assume a solemn and philosophical air in company; but when they verge towards the age of forty, they grow young again, sport with sprightly girls, &c. &c.—all this we must observe and take our measures accordingly.

§ VI. As for the rest, I must confess that the tone which at present prevails pretty generally amongst our young men of rank and fashion, is far from being commendable. Many of them are extremely rustic and disagreeable in their conduct, and seem to think that it is the characteristic prerogative of the higher classes to trample upon all rules of modesty, civility, and decorum, to be impudent in company, impolite to the ladies, to stare them out of countenance, and to be unobliging and rude to strangers and foreigners; to neglect their person, to dress in a most ridiculous manner, to walk negligently and without grace, to swear like a trooper, to ridicule religion, to season their language with low and uncouth epithets, and to be ignorant of all sciences. This may, perhaps, recommend them to their fellow-bears, but if they knew how much they degrade themselves by their fashionable rusticity in the eyes of every well-bred man, and how much their company is loathed by all women of sense and real elegance, they would blush at their total want of urbanity, and be ashamed to show their face in polite circles.

§ VII. If you wish to live comfortably in the great world, despise not every thing which owes

its value to common consent and custom only. Scorn not indiscriminately titles, badges of honour, splendour, and external ornaments; but on the other hand, do not imagine they have any intrinsic value. There are instances in which such badges, however vain they be in themselves, may procure you, if not essential advantages, at least comforts which are not to be despised. You may laugh secretly at all these follies, but beware of ridiculing them publicly! In a word, do not distinguish yourself too much from those with whom you must live! It is not only prudent, but a duty to comply with the manners and customs of the station we have chosen, as far as it is consistent with the principles of honour and probity. Neither expect in this sublunary world to be always esteemed for your intrinsic worth; but be satisfied when you are regarded as a sensible and agreeable man, and recollect that but few are clear-sighted enough to form a just notion of those private virtues and abilities, which alone ought to be the principal sources of general esteem. Take the world as it is, and be assured that setting up for a reformer of its numerous follies is not only an ungrateful and useless at-

tempt, but also a certain mean of uniting fools and knaves against your peace and happiness.

§ VIII. However, if you be desirous of being looked upon as a judicious and agreeable man, you must not render your connexions too sensible of your being formed of better materials than those brainless idlers. The man who possesses superiour judgment and a more than common degree of probity, will be incapable of getting entirely out of the reach of envy, calumny and aspersion, which prevail but too much in the great world, as it is called, although he should be ever so punctual in accommodating himself to the customs and manners by which the fashionable circles distinguish themselves; for it is impossible that those who have no intrinsic value should be capable of appreciating the innate worth of a truly estimable man. I would therefore advise you not to regard the opinion these fashionable triflers have formed of you, and above all things, not to *betray* the vexation their silly conduct towards you excites in your mind, because this would serve only to render them more daring, and deprive you totally of all social comforts. Pursue your way firmly, act agreeably to your own principles, and then let fools talk till they are tired.

§ IX. The principle with which we opened this book, viz. that our pretensions are generally the standard by which others judge of our merits or demerits, is of peculiar consequence in conversation with the great world. Act therefore with frankness, show confidence in yourself, and that you are certain of what you advance. Be careful not to let your connexions even suspect that it is possible you could be slighted, or that others could be ashamed of being connected with you, or find the time heavy in your company. People of fashion commonly proportion the civility and attention which they show us, to the external marks of esteem with which we are treated by the higher circles. Therefore endeavour to obtain the good opinion of people of consequence; strive to acquire a certain degree of dignity and ease which is obtainable only by practice, and consists chiefly in a tranquil, dispassionate, decent and consistent conduct, which seems to be habitual, and which we can never acquire if our vanity be constantly in quest of opportunities to shine, and if the applause of our own heart be not of more value to us than all the empty admiration with which shallow geniuses may honour us.

§ X. Proportion your conduct towards

people of fashion and quality conformably to *their* treatment of *you*; for this class of people are very apt to take the most unwarrantable liberties with those that betray the least solicitude of ingratiating themselves into their favour. Therefore return haughtiness for haughtiness, coolness for coolness, and civility for civility; but be careful of never giving more than you receive. The observance of this rule of prudence is attended with many advantages. Most people of fashion are like a reed which is moved by the wind. As they have but little consciousness of innate dignity; their whole existence depends upon their external character. They will cling to you while they see you are respected; but if you do not make the insipid triflers of either sex your friends by means of flattery and complaisance, some vile asperser will soon contrive to slander you, and no sooner will his defamation get abroad, than these servile slaves of the public opinion will watch the impression which it makes on the world, and when it takes root, immediately carry their heads some inches higher towards you. If this should make you uneasy and anxious, and you continue to treat them as people whose friendship you wish to preserve, they will grow more im-

pudent and contribute to spread the aspersion farther, and cause you to experience greater vexation. But if you repel the first that treats you with coolness on that account, by a contemptuous look, he will start back, tremble for his own character, take care not to utter an unfavourable sentence against you, and bow to the man whom he supposes to be sure of a powerful secret protection, because he stands his ground so firmly and is so indifferent to the all-blessing voice of the fashionable populace. Return him twofold the contempt which he dares to display to you, and let no kind and civil expressions ensnare you, until he prove that he is sensible of the silliness of his conduct. I myself, who have ceased aspiring to the honour of shining in the great world, uniformly observe in this matter no settled system, but am always ruled by my disposition of mind and humour. Being accustomed to give vent to the genuine effusions of my heart, animated with warmth for every thing that can be called attachment and friendship, and less anxious of being distinguished than beloved, am distressed (I do not blush to confess it) and vexed whenever I am treated coolly by those of whom I have a favourable opinion. But at times I treat this matter less seriously,

and in some instances, am even highly diverted at hearing that the idle public amuses itself at the expence of such an insignificant individual as myself, and that its arrows happen to hit a man who serves in the great world only as a volunteer, and wishes for no promotion in it. However, I must confess, that this conduct of mine, which is the consequence of my temper, is by no means prudent. The best method you can choose to defeat the purposes of such calumnious reports, is not to *display* the least vexation on their account, to converse with no one about them; and then the idle tale will be forgotten in a short time, whereas any other method will only serve to make bad worse.

§ XI. Be civil and polite in your external conduct. People who are in the habit of frequenting the palaces of the great and fashionable circles, must accustom themselves to endure and to be civil to many persons whom they cannot esteem; and besides, we do not mix with the great world to contract bonds of friendship, but only to see cheerful company. Whenever it promises to be useful, or at least to strengthen your authority, or when you can expect to render yourself feared by those whom you cannot otherwise check, it will be prudent in you to

make your dignity respected, and to assume an air of noble pride towards the conceited blockhead who dares to assail you by his ribaldry, and thereby make him afraid to ridicule or abuse you. Such servile souls tremble at the superiority which they perceive in a sensible and determined man; this however, must not degenerate into arrogance or rustic pride. You may occasionally tell these people the truth; yet without heat and rudeness confute their flat and lame judgments by cool and solid arguments, when circumstances render it prudent; check the torrent of their aspersions when they slander an honest man, and oppose manly firmness to their low and sneaking insinuations; but carefully avoid joking familiarly with them, or giving vent to genuine humour, lest you should utter a word that is liable to be misapplied and perverted.

§ XII. In general it is not advisable to speak the warm and genuine language of the heart in the great world; as it is not understood there. Therefore talk not in fashionable circles of pure, sweet and simple domestic pleasures; for they are mysteries to the great world. Have a proper command over your countenance, lest it should betray sentiments which ought to be kept concealed in the inmost recesses of your

heart. People of fashion and quality are frequently more expert in the art of reading the language of the countenance than written characters; as it generally constitutes the sole object of their study. Intrust none of them with your private concerns. Be careful not only how you *speak*, but also how you *hear*; lest you should be involved in disagreeable difficulties.

§ XIII. We have observed already in a former place, that our conduct in the great world ought to be modified according to our individual situation, and that measures which are of the last importance for one person may be of no consideration at all for another. A man who wishes not only to live and to be respected, but also to obtain some authority in it, must truly study his part with additional diligence. It may be of the highest importance to him either to side with the stronger party (which generally is deemed the safest way), or to be neutral, in order to be courted by all, and occasionally to become an imperceptible leader of a third. In such situations policy frequently renders it prudent for us to let our persecuted friends struggle for themselves, and refrain from taking their part publicly when we are uncertain of success, and probably may do more harm than good. It may

also be necessary for us to pretend at the beginning to be of little consequence, in order to avoid observation as well as being disturbed in the prosecution of our plans, and rather to be promoted as an insignificant person. Nothing however is more necessary for a man who must mix with the great world, than *coolness of temper*, a proper dominion over the effusions of his heart and imagination, circumspection, reserve, watchfulness, presence of mind, and the power of checking the voluntary flow of spirits, and the sallies of his humour. Coolness of temper, and its concomitant qualities, enable people of very inferior natural gifts to rule over the most lively and cultivated geniuses, whose heart is but too apt to run away with their head. However, this difficult art—if it be not rather a gift of nature—can only be acquired by an application and experience of many years.

§ XIV. The observance of rules relative to conversation with the great world, is for no person of more importance than an *Ambaſſador*. I do not here, however, allude to those of that class who are sent to foreign courts merely to do honour to their Sovereign, by keeping up a splendid establishment. Nor do I advert to the favourites of a Minister who are employed for

a series of time as envoys, in order to sanction their sudden and undeserved promotion in preference to men of real merit, who have rendered essential services to the state. Neither am I speaking of those privileged spies who are sent abroad by some courts under the title of Ministers, and who act too mean a part to deserve being noticed by an honest man, who ought rather to caution every one from having any intercourse with them. Ambassadors of this description my assertion does not embrace, but such only as are sent to transact secret and important matters at some foreign court, where they are to defend and preserve the dignity of their Sovereign and nation, to vindicate their rights, to obtain political advantages, to execute certain plans, and to prevail upon the Princes and their cabinets to interest themselves for the cause of that country in whose behalf they are engaged. Men of this complexion want more than any other persons, all those accomplishments which characterize an experienced man of the world; propriety, dignity, ease and liveliness in conversation; presence of mind, dexterity in managing diplomatick matters, the greatest circumspection, reserve and watchfulness; pliancy, perseverance, acuteness, scien-

tific knowledge, a sufficient skill in foreign languages, eloquence and taste. And finally, if honesty and veracity crown these accomplishments, can anything be more useful and instructive for a young man who is forming himself for a statesman, than being employed some years in the diplomatick department under the inspection of such an ambassador.

§ XV. Before I conclude this chapter, I beg leave to say a few words on the benefits which the conversation of the great world affords us. It is indeed not inconsiderable. Rules which refer us to the innocent customs of the more polished circles are not principles of morality, but only of common consent; however this very consent rests on the condition that we should endeavour, even in a restrained situation whose attendant difficulties we cannot intirely remove, to render our state mutually as comfortable as possible, without having recourse to means that endanger our internal worth, which, like a treasure hidden in the ground, retains its value though it should remain concealed—can be employed for the support of widows and orphans, and act upon monarchs and empires for the benefit of millions, when it is called forth, put in circulation by

the stamp of common consent and generally acknowledged, particularly by those who can judge of the sterling worth of merit and esteem it.—It is therefore to be wished, that many people would not declaim so violently against the genuine fine tone of the great world. It teaches us to pay some attention to those trifling acts of politeness which sweeten life and render it more agreeable. It excites in us attention to the windings and turnings of the human heart, sharpens our spirit of observation, and accustoms us to live with people of all descriptions without either offending them or being offended. The real man of the world, who is also an honest man, truly deserves our regard; and we need not fly into a desert, or bury ourselves in our study, to claim the name of a philosopher. I must even confess, that all our learning and knowledge of men collected from books, is of no use, unless our literary dust have been rubbed off in the great world. I therefore advise every young man who has an honourable ambition, a thirst for knowledge of men and of the world, and a desire of being useful and active, to step for some time upon the greater theatre, should it be only for the purpose of collecting matter for observation,

which in his old age will employ his mind, and enable him to give salutary advice to his children and grand-children, who may perhaps be destined to seek their fortune at courts and in great cities.

CHAPTER XI.

On Conversation with Clergymen.

SECTION I.

IT cannot be denied that it is highly useful and instructive to be in habits of conversation with Clergymen who are zealously devoted to their sacred calling, whose understanding and will have been purified by the influence of the amiable doctrines of Christ, who are devoutly bent upon truth and virtue, and add vigor to their words by their own example; who are friends, benefactors and counsellors of their congregations, and popular, warm and cordial in their sermons; who by modesty, meekness, simplicity, temperance and disinterestedness,

distinguish themselves as worthy followers of the Apostles, are tolerant to other sects, paternal and indulgent to the erring, no enemies to innocent hilarity, and good, tender and wise fathers in their domestick circle. However, not all servants of the church resemble this charming picture. Men without education and manners, devoid of sound reason and erudition frequently intrude themselves into the service of the church, and blockheads but too often contrive to obtain the most valuable livings, either through family interest or by way of purchase, or by mean cunning and artifice. Ministers of that description are generally slaves to the most sordid avarice, or devoted to all manner of extravagance—being covetous, voluptuous, intemperate in eating and drinking, vile adulators of the great and rich, overbearing and proud to their inferiors, envious and jealous of their equals, and commonly the principal cause of spreading contempt for our holy religion. They look upon religion as a dry science, and upon their function as a lucrative trade. In the country they rusticate, abandon themselves to laziness and sluggish ease, and complain of the burdens of their office, when they are obliged to lull their auditors asleep by the mechanical

recital of their sterile, dogmatical sophisms, or of sermons made by mercenary hirelings. They hunt after presents and legacies; their ambition is without bounds, and their spiritual pride, despotism and thirst for dominion know no limits. Zeal for religion serves them as a cloak for their passions and secret vices; orthodoxy, implicit faith and the honour of God are their shield, when they intend to persecute the innocent and peaceable citizen who distinguishes between religion and theology, refuses to flatter the priesthood, and to sacrifice at the shrine of their pride and covetousness. Their vengeance is dreadful and insatiable; their hatred against those that refuse to submit to their iron sceptre, or to be silent about their crimes, is ruthless. Their vanity is greater than that of an antiquated coquet. They sneak into houses and families to meddle with matters which do not concern them, to create discord and to fish in troubled waters. Their sermons, discourses and gestures are anathemas and menaces against the followers of different sects, and all those that have the misfortune not to be capable of believing what they frequently do not believe themselves, but teach, only because it fetches money. They are watchful spies upon the faults

of their neighbours, exaggerate them, and when they dare not do it publicly, operate secretly upon others, or assume the mask of humility, hypocrisy and zeal for piety and good morals, to gain the weaker for their party, by insinuating complaints of the wickedness of the age, and by rendering the wiser and better man suspected of the multitude.

§ II. As many of the less vicious, and even some of the wiser and better ecclesiastics are addicted to one or more of these defects; as for instance, to spiritual pride, intolerance, dogmatical prejudice, covetousness or revenge; it will be highly useful to observe some rules of prudence in conversation with all people of this class, which may be applied indiscriminately. I would therefore advise my readers to avoid giving them any opportunity to decry them as heretics and free-thinkers, to forbear discoursing in mixed companies on religious subjects, and to be very careful of not dropping a word in the presence of an ecclesiastic, that could be misinterpreted as an attack upon any theological system or religious ceremony. It is also prudent to frequent the parish church, even if the discourses of the regular preachers should not contribute much to promote our devotion,

lest we should afford opportunity of being charged with indifference to religion, or set a bad example to the weak and uninformed.

Never ridicule a clergyman in company, how much cause soever he may afford for it; for the sacred function of this class of men deserves much consideration, and it would be unjust to reflect upon the whole order because some individuals of it disgrace the holy office with which they are intrusted; the contempt of religion which, alas! is spreading but too rapidly, is also very much promoted by ridiculous reflections upon its ministers, and this alone ought to be a sufficient motive for every sincere well-wisher of the State to refrain from all scurrilous animadversions upon the clergy.

Therefore treat the clergy with every external mark of respect; offend none of their order, and take particular care not to be deficient in shewing them every civility and politeness to which their function intitles them.

Avoid, as much as possible, using a clergyman of the common class as a confident in your domestic concerns and other affairs of importance, if you be not perfectly convinced of the goodness of his principles; and keep every one at a proper distance that intrudes himself upon you as an adviser unsollicited.

Chapter XII.

On Conversation with Men of Letters and Artists.

SECTION I.

If the epithet literati were not as common in our times as that of gentleman; if we called none men of learning but such as cultivate their mind by realizing useful knowledge, and applying it to the improvement of their heart—in short, if we distinguished none by that honourable name but those that by the cultivation of the arts and sciences have been rendered wiser, better and more active for the happiness of mankind, I should then have no occasion to write a particular Chapter on conversation with men of that description; as there cannot be any necessity for rules of conversing with the wise and the good. To listen to the sage instructions which flow from the lips of a man of this character, to fix our attention upon his conduct, and to regard it as an example worthy our imitation; to hear truth of him, and to follow its dictates—this is a happiness, the enjoyment of

which needs not to be learnt after rules. But as now-a-days every miserable poëtaster, compilator, journalist, collector of anecdotes, translator, plagiarist, and in general every one that abuses the uncommon indulgence of the public, by writing whole volumes of nonsense, and repeating what others have written before him much better and with more elegance than he is capable of, calls himself a man of learning; as the sciences are not valued by the degree of their utility for the world, but after the ever-changing and puerile taste of the reading populace, as every speculative trifle is called wisdom, and every production of a feverish imagination sublime; as the man who with his fingers draws from an instrument a medley of false accords, without either connexion or expression, is called a professor of music, and he that can put black spots divided in certain divisions upon paper, is honoured with the name of a composer: as this is the case in our times, it will certainly be expected that I should say a few words on the conversation with such people, and point out some rules which we must observe, if we wish not to be looked upon as men who are destitute of taste and knowledge.

§ II. JUDGE not of the moral character of the man of learning by his writings; for the author appears but too frequently widely different from what he is *in natura*. And, indeed, we ought not to blame him for it. When we are at the writing-desk where we can choose the most tranquil moments, when our mind is not agitated by tempestuous passions, it is very easy to write down the most excellent moral precepts, which afterwards in the real world, where surprise, opportunity and seduction assail us in every direction, are not so easy to be executed. We ought, therefore, not to imagine that the preacher of virtue will always be found a pattern for imitation; but we should consider that he is a frail mortal as well as ourselves, and at least to thank him for cautioning us against faults, though he should not have firmness enough to avoid them himself; and it would be unjust were we to tax him on that account with hypocrisy. On the other hand, we should also be very much mistaken were we to think that all the fine principles which an authour puts in the mouth of the characters of his creation are his own; and it would be an act of injustice were we to conclude that a writer is a villain, a faun

or a misanthrope, because his luxuriant imagination has prompted him to represent a bad character in an amiable light, to draw a voluptuous scene in lively colours, or to lash the follies of his age in severe and bitter terms. He would certainly do better in not giving way to the wild fire of his imagination; nevertheless he may be a good man: I know authors who have represented the most horrid villanies with striking truth, and notwithstanding this display the greatest probity and meekness in their actions; I also know satyrists whose heart overflows with charity and benevolence. We commit another sort of injustice against authors and artists, if we expect that they should talk in common conversation nothing but wisdom and learning. The man who discourses with the greatest volubility of some art, possesses not always on that account the most intimate knowledge of it; it is also by no means agreeable, and savours much of pedantry, if people constantly speak of their favourite occupations. We go into company to be diverted, and to hear others speak as well as ourselves. It is not every one that possesses such presence of mind as to be enabled to converse with dignity and precision in the bustle of a numerous company when he is sur-

prised by impertinent questions; even on those subjects of which he has the clearest notions when in his solitary study. We likewise frequently mix in companies where the disposition of the people is so different from our own, as in the first moments to render it impossible to collect ourselves so thoroughly as to give a proper answer to their questions. Besides, the learned have their humours as well as others, and are not always equally disposed for scientific or other conversations which require deep reflection. It may also occur that the company in which a man of learning may be placed do not please him, and that he imagines an exertion of his wit and science would be thrown away upon them.

Some years ago, when the celebrated Abbé Raynal was in Germany, I was invited by a friend to meet him at his house, where a great number of curious ladies and gentlemen had assembled to admire him, and to be admired in return. He seemed not to be disposed for either, and I must confess I was not pleased with his conversation. The whole company were provoked and embittered against him for having disappointed their expectations, and some even went so far as to maintain, that this either

was not the celebrated Abbé Raynal, or it was impossible that he could be the real author of the excellent works published under his name.

It is highly disgraceful to our age, that so many pretenders to criticism make it their practice to collect scandalous anecdotes of good authors, and of men in general who have acquired a literary fame, to deprive them of the public regard which they enjoy; for this is extremely detrimental to the literary world, and imbitters the life of those who, on account of their talents, are intitled to general indulgence, and may justly expect every encouragement from a generous public.

If an author or artist be fond of speaking of his profession, we ought not to blame him for it. The fatal polyhistory, the rage of being thought to know something of every thing, and to be ashamed of confessing that there exists anything upon which we are not capable of reasoning, is not very honourable to our age; and if it be tedious to hear a man turn every discourse upon his favourite object, it is highly revolting to hear a heedless talker decide arrogantly upon matters which are far beyond the reach of his understanding; to hear, for instance, the clergyman rant on politics, the law-

yer on the theatre, the physician on painting, the coquet on philosophical subjects, and the fop on tactics. Permit the man who has learnt his profession to speak with warmth of it; nay, give him an opportunity of doing it. A man who has studied his profession thoroughly, and is gifted with a sufficient share of plain sense, ought not, indeed, to be depised, and nothing can be more disgusting than those walking Encyclopedias who know nothing and affect to talk of every thing.

§ III. If the learned have fewer prejudices than other people, they are also more firmly attached to those which they have adopted. We must therefore treat them with great circumspection. Nothing is easier offended than the vanity of a man of learning; we must even be careful of not using an ambiguous expression in praising the merits of the learned.

Most authors will easier forgive attacks upon their moral character than an aspersion of the fame they have acquired in the literary world. Therefore, be cautious how you criticise their works. Even when they ask our opinion of their compositions, we must interpret it as a request for approbation. Should friendship not oblige you to speak your opinion frankly, I

would advise you to say on such occasions, when you cannot praise the composition of an author without committing an act of meanness, at least something which his offended vanity cannot take as a censure.

Many authors are offended when they find we know nothing of their works, or when we omit treating them in common life, on account of a book which they have written, with more distinction than any other man who is useful to the world in a different way, or when we betray principles which disagree with their system, and are contrary to those ideas for the establishment of which they have written whole volumes. Avoid all offences of this sort if you wish to live on an amicable footing with an auihor; but consider well with what sort of an author you have to deal; whether he be great or little? All are fond of praise; but every one does not relish it in the same shape. One is satisfied when you tell him bluntly, that he is a great man; another is content when you only permit him to sound his own praise; a third demands nothing of you but the patience of Job, while he reads his lamentable composition to you; a fourth is delighted with an occasional allusion to some passage of his writings; a fifth does not

care whether his works be expressly mentioned, provided he be treated with distinguished respect, and a sixth is satisfied when wise and good men do him the justice of believing that he has the promotion of truth and virtue at heart; that he has written nothing of which he has reason to be ashamed, and that his works have at least *some* merit.

§ IV. It is, indeed, highly diverting when two authors are reciprocal in their praises, and assure each other that their fame will be proclaimed to the latest posterity. But it is extremely disgusting and painful to behold the animosities which frequently prevail among men of learning, who, on account of the difference of their opinions and systems, rail against each other with the eloquence of a Billingsgate orator, persecute one another with the most malevolent malignity, and leave no stone unturned to blast each other's fame. This is meanness of the most abject and contemptible nature, for the source of truth is rich enough to satisfy the thirst of many thousands, and envy, malice and vulgar bitterness are highly unbecoming geniuses who have devoted themselves to the service of wisdom.

§ V. THERE are people who imagine they shall render themselves respected by bragging constantly of their connexion and correspondence with men of learning. This is a folly which is extremely ridiculous. A man may have great merit as an author, and yet it may not be particularly honourable to be connected with him. The indulgence and kindness with which great and virtuous men treat us, does not always make us wise and good. Impartial and intelligent people will assuredly despise us if we have no merit of our own, though we should be connected with all the great authors of our age.

§ VI. AMONG the learned of the present day, the compilators of anecdotes are by no means the least numerous class. These people, however, must be treated with peculiar prudence and circumspection, as they are generally very dangerous acquaintances. They are frequently hirelings of some ambitious party or of one of its leaders, and rove the country to collect real or fictitious anecdotes, which they afterwards use as the sword of calumny to persecute every one that refuses to enlist under their banners, or attempts to defend the sacred rights of truth and liberty. A single word not agreeing with

that system, they occasionally have picked up, affords them matter for vexing, aspersing and persecuting the most peaceful, innocent and unassuming characters. Be therefore cautious what you speak in their presence, and ponder your words with prudence. The man who carries this profession on with the greatest diligence, and against whom the assistance of the law will avail you nothing, is called—Anonymous; and is a very extraordinary being. As he is a very Proteus, and changes his shape as it best suits his purposes, I would advise you to suspect every unknown person who makes too frequent use of certain fashionable words, as for instance: dangerous and pernicious illumination, liberty of thinking, toleration, atheism, equality, despotism, &c. &c. &c. to be that identical Mr. Anonymous, who is an ugly and mischievous fellow, and as a roaring lion walketh about seeking whom he may devour.

§ VII. MUSICIANS, a certain class of poets, composers, dancers, players, singers and painters are indeed no dangerous acquaintances, but in general very vain and intruding. Not recollecting that the polite arts, notwithstanding their influence on the heart and morality, tend principally to promote *pleasure*, and consequently

contribute less to the happiness of mankind than the higher and more serious sciences, they generally look upon their art as the only object deserving the application of a rational man; and we must not be astonished when a dancer, who is better paid than many a brave officer who has grown hoary and crippled in the service of the State, pities the latter for not having applied his talents to a better use. There are but very few philosophical artists who claim our regard as well by the purity of their morals, and the elegance of their manners, as by their superior genius; and we but too frequently witness, that the more eminent their talents are the more they are given to libertinism. I would therefore advise my readers, particularly those that are of a lively disposition, to form no intimate connexion with people of that class, unless they have sufficient reason to be convinced that their principles are virtuous and their character is respectable. Singers, poets, dancers and players are fond of good living; and we need not be astonished at it. Their occupation requires a certain elevation of the mind, and a degree of animation without which they cannot expect to excite applause and admiration; and as the irregular manner of their living, the ex-

cesses to which many of them are addicted, and many unfavourable external relations combine to render them incapable of raising their minds in a natural way to that elevation, they are obliged to have recourse to violent means to re-invigorate their exhausted spirits, and to enliven the necessary mechanism of their body worn out by repeated exertions. This frequently impels them to inebriate themselves by excess in sensual pleasures. To this we must add, that most people who have once devoted themselves entirely to the polite arts, very seldom retain a relish for serious occupations; and as it is impossible a person should be capable of singing, dancing, fiddling and rhiming all the day long, many hours will remain unoccupied, which generally are devoted to sensual diversions. Few of these gentlemen are prudent enough to employ their time conformably to rational and prudent principles, or go in search of instructive and reasonable conversation, but are more attached to the man who procures them sensual pleasure, than to the sage who endeavours to lead them back to the road of wisdom and regularity. They intrude upon the former and flee the latter. Every shallow genius that loves idleness and dissoluteness, dedi-

cates himself now-a-days to the fine arts, believing that he is designed by Nature to be an artist; and this is one of the principal causes which contribute to vitiate the taste, and to render the study of the fine arts contemptible. For this reason we behold whole flocks of artists who are unacquainted even with the first theoretical principles of their art; musicians who do not know the rules of harmony, but play the music which is laid before them like an inanimate piece of mechanism, who are entirely destitute of a genuine philosophical spirit, of sound judgment, study and taste, while they are puffed up with arrogance, and display the most impudent impertinence, hate and envy their colleagues, and sneer at the *dilettanti* who knows more of the principles of music than themselves. Should such an unworthy servant of the Muses have the unmerited good fortune to be protected by people of fashion and pretended connoisseurs, it would be highly imprudent in you to declare publicly that he is a bungler; for this would make you suspected of being an ignoramus, and expose you to the hatred of all pretended *dilettanti*: but who is not disgusted with that numerous herd of fashionable and unfashionable *dilettanti*, with their miserable criti-

cisms and their pitiful jargon? If you wish to ingratiate yourself with that motley and wild crew, you must have patience to listen quietly to their nonsense, or even commit the meanness of admiring it and approving of their lame judgments. If you be desirous to gain a certain degree of authority with them, you must renounce all modesty and be as impudent and self-conceited as themselves. Decide boldly, intrude with self-confidence upon the greatest artists; pretend to be extremely nice in your taste and highly difficult to be pleased; boast of the great fame which your knowledge has procured you; despise what is above your horizon; shake your head significantly when you are at a loss what to say; treat the beginner with arrogance; flatter rich and powerful dilettanti and maecenates; encourage the taste for trifles, for pretty rondos, ale-house minuets in grand and serious pieces, for bombast and empty phraseology, for horrid, monstrous, and intricate plays and farces, replete with calumnious sarcasms and false wit—and you will faithfully contribute your mite towards the general corruption of taste which seems not to be far distant; witness the lamentable state of our theatres, concerts, and oratorios, which are de-

generated into a hideous medley of hymns sublime and drinking songs. But if you are endowed with superior abilities and need not to fear men; you ought to oppose that torrent of corruption. Remonstrate against these abuses, but let your remonstrances be supported by solid arguments, and pull off the large wigs and fools'-caps of the Midasses of the age, that their large ears may be seen and the public be no longer imposed upon by their grave stentorial faces. It is, indeed, truly lamentable that when such is the complexion of the times, even the artist who is really great is frequently compelled to make use of crooked means that he may not be forced to leave the field to bombastic quacks, or be compelled to sacrifice nature, modesty, simplicity and dignity to fashion and prejudice, and bedeck himself with a tinsel splendour; or be necessitated to demean himself as a puffing boaster and buffoon, if he wish to please, and to earn a sufficient livelihood. The artist, especially the musician, often finds himself very unpleasantly situated, when he happens to be placed among a set of people who want to admire him, and request he will gratify them with a specimen of his skill, though they have neither attention nor a competent knowledge of his art.

He dares not decline their request, lest he should be thought whimsical and capricious, and yet is sensible his performance will only be throwing pearls before swine. He takes his seat at the instrument and plays the sweetest Adagio, and lo! the listening amateurs roar a stunning and clamorous bravo! while he is playing the most affecting and masterly passage, the beauties of which cannot be felt on account of the vociferous burst of unmeaning applause.—This, however, is extremely unpolite and unbecoming men of sense and good breeding.

§ VIII. I NOW beg leave to add a few words more, by way of caution, to young men with regard to artists, especially players of the common class. We have observed already, that an intimate connexion with most of them may produce fatal consequences to our principles, and involve us in many pecuniary difficulties; but there are other considerations which ought to render us extremely cautious and circumspect in our connexions with people of that class. Being myself a warm admirer of the arts, my readers would wrong me very much were they to suppose that I am actuated by prejudice, when I advise young people to enjoy the fine arts, and the conversation of the priests and

priestesses of the sportive Muses with great moderation.

Music, poetry, the theatre, dancing, and painting undoubtedly produce a salutary effect upon the heart; they render it sensible and susceptible of many good and noble feelings, raise and enrich the imagination, sharpen our wit, create jocundity and good humour, mollify our morals and promote social virtues. Nevertheless these excellent effects are capable of producing unspeakable misery if carried to excess. A too tender and effeminate mind, which may easily be agitated by real or imaginary distress, by its own sufferings or the misery of others is, indeed, a most lamentable acquisition; or a heart susceptible of every impression, agitated like a reed by various passions, and every moment gives way to emotions which militate against each other; and nerves upon which every impostor can play at pleasure on finding out the key-string, either of these particulars is found extremely burthensome to us, when firmness, an unshaken manly courage and perseverance are required. An over-heated imagination, which soars above the sphere of reason and prudence, giving all our mental exertions a romantic turn, and transporting us into an ideal

world, may render us very unfortunate in the real world, and entirely unfit for Social Life. It stretches our expectations too high, creates wants which we cannot satisfy, and infects us with an aversion from every thing which is different from the ideal object after which we expand our arms in such a mental trance. A luxuriant wit, a wanton humour, which is not under the tutelage of chaste reason, may easily degenerate at the expence of the goodness of our heart, and may also demean us by creating in us a propensity for childish trifles, which renders us unfit for the prosecution of sublimer wisdom and sober truth, prevents the application of our mental powers to the pursuit of really useful objects, impels us to seek only for momentary enjoyment, and prompts us to fix our whole attention upon imposing external appearances only, instead of diving into the essence of things. Hilarity easily degenerates into licentiousness and a propensity for an eternal round of sensual gratifications. Mild manners frequently degenerate into effeminacy, too obsequious pliancy, and mean and unwarrantable complaisance; and a life entirely devoted to social amusements and sensual pleasures creates aversion from all serious occupations, while it enjoys no lasting de-

light, which can only be purchased by conquering many difficulties, and those at the expence of indefatigable labour and exertions; solitude which is so beneficial to our mind and heart, is rendered irksome by such conduct, and makes us disgusted with a quiet domestic life which is devoted to the faithful performance of our family and civil duties—In a word, those that devote themselves entirely to the fine arts, and revel away their whole life with the priests of their gods, run the greatest risk of ruining their peace of mind, or at least, of not contributing as much as their situation and abilities would enable them to the promotion and happiness of others. All this may be expected to result, in a peculiar degree, from too great a love of the theatre and an intimate connexion with actors. If our plays were what they could and ought to be, if they were schools of virtue, where our deviations and follies were painted in their *natural* colours, and good morals recommended in a pleasing and convincing manner, then indeed, it would be highly useful for every young man to visit the theatre constantly, and to converse with those men who would be the greatest benefactors of their age. However, we must not judge of the

theatre by what it *might be*, but take it as it really *is*. While in our comical pieces, the ridiculous traits of the follies of men are exaggerated so much as to render it impossible for us to behold in them our own defects; while our plays favour romantic love; while they teach young fools and love-sick girls how to impose upon, and obtain the consent of old and experienced fathers and mothers, who know better than their sons and daughters, that an imaginary sympathy of hearts, and a transitory fit of love, are not sufficient to constitute matrimonial happiness; while thoughtlessness appears on our theatres in a pleasing garb, and profligacy is represented in an elegant and captivating form, with the external appearance of dignity and energy, admiration becomes forced contrary to our will;—while our tragedies accustom our eyes to the sight of bloody scenes of horror; while our imagination is tutored to look only for wonderful and unnatural catastrophes;—while our operas make us indifferent whether sound reason be offended or not, if only our ear be tickled, while foreign artists are encouraged, and those of our fellow-citizens possessing equal, if not superior, abilities are suffered to starve; while

the most pitiful grinner and the most undeserving woman are generally applauded, because the titled and untitled populace have taken them under their protection; and finally, while our composers of plays neglect all the rules of probability, and offend against every principle of nature and art, to please the vitiated taste of the multitude, and consequently afford to the spectator no food for his mind and heart, but only amusement and sensual gratification—while this unhappily is the state of our theatres, it is the duty of every honest man to admonish young people to partake of these pleasures but sparingly.

The situation alone of players is very imposing; the liberty and independence on the restraints of civil life which they enjoy, their liberal pay, the applause and encouragement with which they are received by an indulgent public; the opportunities they have of displaying before a whole nation those talents which in any other situation would perhaps have remained unknown for ever; flattery; the hospitable manner in which they are received by young people and lovers of the art; the opportunity they have of obtaining an extensive knowledge of different countries and men—all this may easily tempt a

young man who has to struggle with an unpleasant situation, a turbulent disposition, or an ill-regulated activity, to choose this line of life, particularly if he be intimately connected with actors and actresses. But what sort of people are these theatrical heroes and heroines in general? People without education, principles or knowledge: adventurers and wanton harlots—and with them he must live and converse every day, if he have chosen their occupation. He will, indeed, find it difficult to avoid being hurried along with the rest of his companions by the torrent of seduction, and to preserve his peace of mind and virtue from the general contamination. Envy, animosity, and cabals keep up an unremitted contest between players. They are, besides, not connected with the state, and consequently have to pay less consideration to the public opinion of their moral character. If we add to this the contempt with which some more serious people, though unjustly, look down upon them, we may naturally conclude that it must be extremely difficult for them to preserve the innocence of their heart, and to guard it against bitterness. The daily change of the parts which they have to act, deprives their character of all originality; custom leads

them at last to assume the characters which they are in the habit to represent: their profession obliges them frequently to pay no consideration whatever to their disposition of mind, but to act the buffoon when their heart aches, and to appear sad and melancholy when cheerfulness and hilarity expand their bosom: this accustoms them to dissimulation: the public grows tired of the actor and his performance; his manner of acting ceases to please after eight or ten years: the money which he accumulated in his better days is spent by degrees; and poverty, sickness and disappointment are generally the last scene of the theatrical life.

§ IX. Those that have the direction over players and musicians, must put themselves at the beginning on a firm footing with them, if they wish not to depend constantly on their whims and caprices. It is particularly necessary they should let them see that they are equal to their charge, and that they know how to value and to direct an artist. It is also required they should use them in time to order and regularity, and to resent the first transgression, impertinence, or breach of subordination with a becoming severity. As for the rest, they ought to treat every one according to his talents and mo-

ral character, with civility and distinction, without ever making themselves familiar with them.

§ X. ENCOURAGE the young artist by modest applause, but never flatter nor praise him immoderately, for this spoils most of them. Immoderate praise and applause renders them presumptuous, arrogant and proud. They cease striving after greater perfection, and discontinue respecting a public which seems to be so easily satisfied. It cannot, however, be denied that the present state of literature prompts us but too much to praise every thing which is not the most glaring nonsense, because we are used to read almost nothing but absurdity, particularly in the department of the *Belles Lettres*.

§ XI. ALTHOUGH an intimate connexion with artists of the common class be not very recommendable, yet it is highly desirable to be connected with a man who unites a philosophical spirit, learning and wit with his art, and whose conversation is instructive as it is entertaining. It is really a great happiness to live by the side of such an artist whose mind is cultivated by knowledge, whose looks are sharpened by the study of nature and men, whose heart has been purified, and whose mind has been made susceptible of love, friendship, and benevolence by the

salutary influence of the Muses. His cheerful eloquence will exhilarate our gloomy hours, his conversation will reconcile us again to the world when sadness and discontent torment us; he will afford us recreation after the performance of disagreeable, laborious and dry occupations, warm us and give us new energy when we are exhausted by long exertions; he will finally transform our frugal meal into a heavenly feast, our cottage into a sanctuary, and our fire-side into an altar sacred to the Muses.

§ XII. Much is said in favour of private theatres, and their salutary influence on the accomplishment of young people. It would lead me too far, were I here to discuss at large what might be said for and against them, or to detail the numerous observations I have had an opportunity of making upon them. Suffice it therefore only to remark, that a great deal of what we have advanced in this chapter relative to theatres in general, is also applicable to private theatres, and it is obvious, that the greatest circumspection ought to be observed in choosing the dramatic pieces, and distributing the parts, when well-bred young people act plays. I would however recommend parents paying the most

tender attention to the age, the disposition and temper of their children, as well as to the degree of culture to which their character is arrived; but as I have great reason to fear my advice would be very little attended to by most parents, I therefore abruptly drop the subject.

CHAPTER XIII.

On Conversation with People of various Ranks in Civil Life.

SECTION I.

I BEG leave to begin with *Physicians*. No profession is more useful to mankind than theirs, if they faithfully discharge the sacred duties of their important calling. The man who searches all the hidden treasures of Nature, and investigates their secret powers to find out means of delivering man, the master-piece of terrestrial creation, from the diseases which seize his visi-

ble and material part, weigh down his spirit, and frequently destroy his elementary machine before his mental faculties have well begun to unfold themselves; the man who shrinks not back at the sight of misery, distress and pain, but cheerfully sacrifices his ease and tranquillity, nay, even risks his health and life to assist his suffering brethren, undoubtedly deserves our regard and warmest gratitude. He restores to many numerous families a kind father, supporter and protector, snatches many a beloved husband from the brink of an untimely grave, and returns him to the arms of his faithful consort—in a word, no profession produces such an evident salutary influence on the world, or on the tranquillity, peace, and happiness of its inhabitants, than that of the physician. He must rise still higher in our esteem, if we consider what an extensive store of knowledge he must possess to execute the duties of his calling. A man who is destitute of talents will attain no degree of eminence in any profession; yet there are sciences in which a good natural understanding, and sometimes less than that, will carry us a great way; but a *great* genius only can be an eminent physician. Talents, however, are not the only requisite of a great physician: a man

who can justly claim this honourable appellation, must also apply himself to study with the most indefatigable diligence. And finally, if we consider that the knowledge which a physician must possess, includes the most sublime, natural and the first fundamental sciences of man—the study of nature in all its different branches, in all its possible effects and essential parts; the study of man, of his body and soul, of his whole composition, of all his passions and dispositions—if we consider all this, can anything be more instructive, comforting and desirable than the conversation of such a man and his assistance? But there are also among the sons of Æsculapius an immense number of people of a quite different description, people who presume to be entitled by their profession to torture sick persons by making experiments of their ignorance, who look upon the body of their patient as their property, as a vessel into which they can pour at pleasure all sorts of fluids and solids, in order to observe what effects will be produced by the contest of the most singular mixture of salts, acids and spirits, while they risk nothing but—the bursting of the vessel. There are others who have, indeed, the most solid knowledge, but are destitue of discernment. They confound

the symptoms of different diseases, suffer themselves to be misled by the erroneous statements of their patients, forbear inquiring diligently and minutely, and then prescribe medicines which certainly would cure us, had we the disease with which they think we are afflicted. Others are blind slaves of systems, authorities and fashion, and never impute it to their blindness, but entirely to nature, when their medicines produce effects which are diametrically contrary to those which their prejudices led them to expect. There are, finally, those that from motives of selfishness, retard the recovery of their patients, in order to bleed their purse the longer in company with the surgeon and apothecary. It is obvious that we run the greatest danger if we fall into the hands of any gentleman of this description, as we risk becoming a sacrifice to ignorance, carelessness, caprice or villany.

It is indeed, not difficult for any one that is no physician, but who combines some knowledge of man, experience and learning with sound judgment, to discern the downright charlatan by his discourses, inquiries and prescriptions from the man who is really skillful; but it is truly difficult to distinguish amongst those of the better class, the person to whom we can intrust

the care of our body with the greatest safety. I would therefore recommend the following rules with regard to conversation with physicians: Live moderately in every respect, and you will rarely want the assistance of a physician, though you may see him as a friend.

Observe what agrees with your constitution and what disagrees with it; regulate your manner of living accordingly, and you will not frequently be in want of medical advice.

If we be not totally ignorant in physic, but have read some good medical books, know our temper, have observed to what species of diseases we are particularly inclined, and what remedies give us most relief, we may frequently be our own physician, even in serious cases. Every man who lives regularly, is more exposed to one sort of disease than to another. If, therefore, he study carefully and exclusively that branch of medicine which comprehends his malady, it would be singular if he should not be able to acquire as much, if not more, knowledge of it than a man who must review a whole army of diseases.

Should, however, necessity compel you to look out for medical assistance, observe whether the physician to whom you are about to apply

has sound reason, and whether he judges clearly and without prejudice of other objects; inquire whether he is modest, secret, discreet, diligent, and warmly attached to his profession; whether he displays a feeling and humane heart, overloads his patients with a variety of different medicines, or is used to apply simples, and to let nature have its course as much as possible; whether he recommends a diet which agrees with *his* appetite, prohibits what *he* dislikes, and praises viands of which *he* is particularly fond; whether he contradicts himself sometimes in his discourses; whether he is constantly true to his system, or suffers himself to be confounded and persuaded to go from one method to another of a quite different nature; whether he is ruled by single symptoms or always has the principal point in view; whether he betrays envy against his colleagues or does justice to them, and whether he is as willing to assist the poor as he is to attend the rich? When you are satisfied as to these points, you may safely intrust yourself to his care. When you have once chosen a physician on whose skill and probity you can rely, your own interest requires you should place your intire confidence in him, and not have the least reserve. Do not conceal the most trifling

circumstance that would serve to make him acquainted with the real nature and seat of your distemper; but take care not to blend your relation with unimportant trifles, follies, whims and fancies which could mislead him. Be strict and punctual in following his advice and taking his prescriptions, that he may be certain whether the changes you perceive, are really the effects of the medicines he has applied? Let no one persuade you to use, besides his prescriptions, any family arcana, how innocent soever they may appear, nor to consult clandestinely another physician. Above all things, never suffer yourself to be persuaded to consult two of these gentlemen publicly at the same time; for the results of their medical consultations will in most cases, be as many sentences of death for you; neither of them will have your recovery much at heart; they will make your body a wrestling place of their contending opinions, envy each other the honor of curing your distemper, and jointly send you out of the world afterwards to charge each other with being the cause of your death.

Pseudo physicians are not ashamed of persuading the multitude, that they cannot only discern at first sight the nature of all diseases,

but on the first appearance of a distemper can also predict how it will terminate. The physician is, indeed, frequently capable of concluding on the first appearance of a burning fever, from the symptoms of the fit, the powerful nature of the causes, and the peculiar circumstances of the patient, that his illness will be violent; but the symptoms from which a physician can infer on the first day, that his patient will die, rarely appear, and only in the most extraordinary and dreadful cases at such an early period. There are physicians whose whole skill in prediction rests on the following principles. When a patient who is attended by one of their colleagues is in a dangerous state, they insinuate to his friends and relations that his distemper is insignificant, and that they could cure it by a trifling remedy. If they succeed to rob another physician by this artifice of a patient, who, perhaps, is already half recovered, they continue speaking that language the first and second day, to gain his confidence. If his illness be of the malignant kind, they declare on the third or fourth day, that all the signs of death are visible. If the patient recover, their friends and connexions exultingly proclaim that these great physicians have saved the patient's life by a tri-

fling prescription, notwithstanding all the symptoms of an impending dissolution. If he die, these pseudo physicians will protest that at first sight they knew he would die, because his first physicians had treated him unskilfully. I would therefore advise my readers not to suffer themselves to be persuaded by such underhand insinuations to dismiss a physician who possesses their confidence, but to scorn the insinuators as they deserve.

It is very common to conclude, that the physician who has the greatest number of patients must also have the greatest experience, and this supposition frequently determines us in our choice in dangerous cases. But nothing is more erroneous than that prejudice. The physician who sees the greatest number of patients, has frequently no advantage over another who, in the same town, sees the smallest number, because both generally observe the same number of diseases. Every country town and village are visited by peculiar diseases which prevail most in certain seasons. The physician who has the greatest practice, observes these diseases only superficially from want of time; whereas the other, who is less occupied, has more leisure to attend to every case with the most minute

care and diligence. The constant absence from home, the frequent interruptions of his nocturnal rest, the great number of patients, and the troublesome inquiries of their friends and relations, deprive a physician who has an extensive practice of the time and tranquillity of mind which are necessary, if he be to make all requisite observations, to reflect, to compare the present case with the observations of former ages, and to meditate on the connection of effects and their causes. It has been said, that a physician who is posting day and night from one patient to another, resembles the priest who is running about from house to house with the host; they both see an equally great number of patients, and one has as much medical experience as the other Amongst physicians who are equally ignorant or skilful, those that have the greatest number of patients to attend at the same time, must consequently be the least safe.

A physician who is too much occupied, *sees* too much and *thinks* too little. The incessant change and variety of objects does not suffer him to observe them closely; they obliterate each other with equal velocity, and he retains very little more than a confused impression and an imperfect recollection. He is, therefore,

incapable of entering sufficiently into the special circumstances of his patients and their diseases, or of changing his method of treatment and his remedies according to the variations of their complaint, and is obliged to proceed upon general principles.* This hint will be sufficient for the wise.

Be not niggardly in remunerating the man who exerts all his faculties to restore your health. Reward him as generously as your circumstances will permit. But if you have a large family and reason to suspect your physician of being covetous and selfish, I would advise you to make an agreement to pay him a certain sum every year whether you may want his assistance or not.

§ II. ENGLAND, particularly London, this little world, is the paradise of quacks and empirics. People who cannot earn a subsistence in other countries, and have no other recommendation than a great deal of impudence, are em-

* *Zimmerman* von der Erfahrung *(on Medical Experience) a book which has lately been translated into the English language, and deserves being read by every man who wishes for useful information.*

boldened by the good-natured credulity of the multitude to endeavor repairing here their broken circumstances by artifices and impositions of the most criminal nature. Every newspaper is replete with bombastic advertisements of their infallible nostrums and pretended cures, and I am credibly informed, that a certain noted adventurer of this description, who knows not even the first rudiments of physic, yet nevertheless presumes to teach the art of attaining an old age, pays above a thousand pounds annually to the publishers of the daily prints for the insertion of his barefaced falsehoods. If we consider that a physician who is expected to undertake curing the various diseases to which the human frame is subject, must not only possess a perfect knowledge of the medical art, but must also have collected from the Greek and Latin authors treating on this subject, whatever has been observed relating to the natural state in health; how this natural state is altered and depraved by sickness, and by what means it may be restored; he must have likewise considered the position and uses of all the parts of the body from anatomy; all the various changes from the birth of man to old age; the appearance of distempers in their first approach, in their regular progression, and in their

termination in life or death; what methods and medicines have been used with success, and from what causes life has been destroyed by the hurtful qualities and quantities of simples, by inflaming, cooling, irritating or stupifying the spirits, and oppressing those powers of nature by which she endeavoured to effect her own relief and preservation. If we on the other hand, consider, that our modern empirics having made only one general observation, viz. that many shall recover from every species of disease after the use of any cordial, and two or three other medicines, practise from the receipts of physicians, with only a confused and doubtful guess of their uses and applications, in the various differences of the constitutions and the diseases.*—If we consider all this it cannot be comprehended how people, who have the least spark of self-love left, can intrust their health and life to adventurers of that description.

If some of my readers should object its being undeniable, that many patients have been cured of their diseases by such empirics and the use

* *The Craft and Frauds of Physic Exposed, &c. &c. Printed* 1703, *for Childe, in St. Paul's Church-yard.*

of their nostrums, after having been attended a long time by regular physicians, without the smallest appearance of amendment, I must observe its being extremely unfair to conclude, that these *quacks* have cured them because they attended them last. Many medicines produce the effects which they are designed to have, not instantly but after some time. The apparently doubtful interval which takes place often causes impatient persons to dismiss their physician, and resolve upon applying to one of these gentlemen, while nature improves the opportunity and prepares herself for a crisis, and the salutary effect of such an event, which generally is the fruit of the endeavors of the dismissed physician, is erroneously attributed to the nostrums they have begun to swallow. This may account for the great success which attends many a vender of nostrums; and we may fairly maintain that they very often reap where others have sown.

A *charlatan* is an impostor who lives by the folly of those that are imposed upon. There are fine and vulgar charlatans; the latter cheat by the application of the most vulgar artifices, and the former gain the foolish half of our nature by reasoning. The more expert a charla-

tan is in lying and dissimulation, the more certain he can be of imposing on the public. One or the other of his numerous promises must prove true, because he lies so often that he must sometimes hit upon truth. If he be fortunate, he is extolled above all regular physicians, if not, the patient dares not complain for fear of making himself ridiculous. A pretender to physic, who boasts of crooked methods and marvellous remedies, is more sought after than a regular and learned physician who prosecutes the plain course of nature. The cause of this singular phenomenon is obvious to the plainest understanding.

Empirics generally contrive to get a name by the most contemptible artifices. They league with the scum of the populace against those physicians who pursue the lonesome path of truth and virtue. They employ idle, bare-faced and loquacious wretches who are capable of every sort of meanness, and callous to the voice of virtue, as spies and calumniators of all good physicians. They use the foulest calumnies against real and privileged physicians, and promise with the greatest impudence to cure the most difficult and *incurable* diseases by their specifics. They also avail themselves in chronic

diseases of the impatience of the sick or their friends as well as of their prejudices, to create suspicion against the physician who attends them. In a word, they use the foulest artifices to asperse the character of the man of learning. They know very well that a man has no occasion for erudition if he possess a sufficient share of impudence, and that too much modesty and childish reserve is frequently the principal cause which ruins good physicians. They are not ignorant that the populace are easily prejudiced by an imposing appearance, grave looks, enormous wigs and bombastic words, and know how to turn this to their advantage. Suspect every one that resembles this picture, and recollect always, that the man of real knowledge and superior skill, will never demean himself so much as to strive for fame by having recourse to such despicable means.

The most dangerous sort of impostors of this class, are those that pretend to possess a specific preventive against a certain disease, or the art of curing it in a short period of time. There is no kind of disease which offers to the charlatan a more extensive field than venereal complaints; they were at all times the most productive source of wealth for empirical quacks, and always will

be, while the multitude is possessed of the baneful prejudice of the cure of that distemper being easy to be effected by any practitioner. This accounts for the unmerited success in particular which two or three notoriously celebrated specifics of the present day, as well as numberless other nostrums of a similar nature have, or are pretended to have had. But what is the consequence of the foolish confidence which is undeservedly placed in the pretended skill of those bare-faced impostors, who have the impudence to swell the public prints with bombastic accounts of the miraculous effects produced by their *all-powerful* and *all-healing pilulas*, *unguents*, *lotions*, and *syrups*. The infected person sometimes may be speedily delivered of the external symptoms of his distemper, but an incurable caries, dreadful cancers, diseases of the liver, slow declines, and a premature death generally attend these sudden cures; and frequently it is not in the power of the most skilful regular physicians, who commonly are applied to when the constitution is intirely ruined, to counteract the dire effects of those pretended specifics, which are administered in the same proportion to all persons without discrimination. If any of my young readers should have had the dreadful misfortune to have

poisoned his constitution by an illicit intercourse with one of those infernal wretches, who make a trade of prostituting themselves for pay; I beg, I conjure him not to trust to the imposing promises of those pretended saviours, who have the arrogance to insure them a speedy recovery; but in fact poison the very source of life, and are ministers of misery and death, though presumptuously assuming the form of angels of life, and boast of being the greatest benefactors of the human species. Trust not, my young friends, to their Syren voice, when they promise furnishing you with an infallible preventive against the baneful consequences of illicit sensual pleasures; for it has been proved by the greatest physicians, and experience corroborates it every day, that all pretended preventives are ineffectual, and offered only to pick the purse of the unwary youth by sapping the foundation of his constitution. The only infallible means of escaping the horrid effects of venereal contagion, is to flee all intercourse with those venal wretches, who prostitute themselves to every one that can pay for their baneful favours. The dreadful consequences of youthful unchastity, and of an irregular cure of the distempers which it infallibly produces, do not indeed frequently make their

appearance while the juvenile vigor of the constitution is powerful enough to counteract them; but the poison creeps unperceived through the whole animal machine, destroying gradually the flower of health, spreading an unaccountable languor over the whole frame, and a gloomy melancholy over the spirits, and sometimes breaks forth, after an elapse of years, in diseases which baffle the skill of the best physicians, and render the unfortunate object in the bloom of life decrepit, and unfit for the blessings of a married state.

When such unfortunate beings, with constitutions poisoned by criminal empirics, become fathers, they are generally cursed with a sickly, puny and spiritless generation. Their offspring are afflicted from their entrance into life to their dissolution, with diseases no power in nature can remove, and are sometimes seen in their very cradle eaten up by the venereal miasma which they inherited from their parents. If they attain the age of manhood, which however is but rarely the case, they are unfit for the enjoyment of life; their temper is naturally soured, their mental abilities are unequal to the purposes of human life, and the innate weakness of their frame renders them incapable of undergoing

the least fatigue, or pursuing occupations which require mental and bodily exertion. They creep about like living spectres; hilarity and joy are frightened from them by their church-yard looks, and life is a very curse to them. This partly accounts for the numerous living corpses we meet in almost every street, and for the dreadful host of infantine diseases which the London physicians have to encounter. But happily people of that description are but seldom blessed with children, and ought to thank their good fortune if the poison which lurks in their frame do not communicate itself to the innocent partner of their life, who, besides the misfortune of never being so happy to hear the endearing name of mother, is but too often an early sharer of the just punishment which her criminal consort has brought upon himself.

§ III. Before we dismiss this subject, we beg leave to say a few words concerning apothecaries. There is no country in which they are more frequently employed in lieu of physicians than in this. People of all classes, the rich as well as the poor, are in the habit of applying to them for medical assistance, not only in slight distempers, but even in the most dangerous cases. The principal cause of this is a mis-

timed parsimony. They are not preferred to the regular physician because they are accounted more skilful, but because they are not allowed to take fees. However, nothing is more erroneous than the inference that we save any thing considerable on this account, as in general they indemnify themselves for their trouble at the expence of our health and purse, by the unwarrantable and hurtful quantity of bolusses, mixtures, powders, &c. &c. which they cause their patients to swallow from no other motive than to extend their bill to an immoderate length. "They are," as the author of Gabriel Outcast justly observes, "like the attornies to the counsellers, very good friends to the physician, When they have brought a patient pretty near to death's door, they are willing to transfer the honour of killing him to a more able practitioner; they will then advise a physician to be called in, and in this case generally recommend those who study most the interest of their shop." There are many physicians of eminence who would cure a patient whose indifferent circumstances do not permit him to pay large fees—and who on that account prefers an apothecary to a regular practitioner—in a shorter period and at a more moderate expence than many an obscure

mixer of drugs, if he would but have confidence in their humanity; and I have seen numerous instances of that sort which do honour to the faculty. But let us dismiss this subject, and say a few words concerning conversation with *lawyers* and *attornies*.

§ IV. After the well-being of body and soul, the undisturbed possession of our property is the dearest and most sacred object in civil life. The man who contributes to protect us in the possession of our property, never suffers himself to be diverted by friendship, partiality, or weakness; neither by passion, flattery, selfishness, nor fear of man, from the firm pursuit of justice; the man who has learnt to penetrate all the artifices of chicanery and persuasion, and the ambiguity and confusion of the written laws, and to hit the point to which reason, truth, probity and equity direct; who protects the poor, the weak and the oppressed against the powerful despot, the wealthy tyrant and the cruel oppressor, who is a father of the fatherless, a preserver and protector of innocence—Such a man undoubtedly is truly deserving our veneration.

This observation, however, also proves how much is required of a man who can claim the appellation of a worthy judge and of a deserving

lawyer; and it is highly unjust to maintain that to be a good lawyer nothing else is wanting but a little natural wit, a good memory, an intriguing spirit, and an unfeeling heart; or that the profession of the law is nothing else but the art of ruining people in a privileged manner.

It is however (to speak the truth) very lamentable, that the conduct of no set of men gives more cause, in all countries, for complaints of oppression and rapine than that of the lawyers and attornies. The most perverted and ignorant geniuses frequently choose the profession of the law without uniting thereto any other scientific qualification, which renders them the most intolerable and tedious companions. They commonly commence their professional career before they have attained any of those accomplishments which enlighten the mind and adorn the heart with noble sentiments; but equipt with legal terms and bold effrontery only, they dash forward, and the natural consequence is their ungraceful and stiff stile, their overbearing and fulsome language, their burdensome and disgusting conversation, which prove so grating to a feeling mind. Although you should not have the misfortune of seeing your cause in the hands of a selfish, partial, lazy or

weak judge, yet you will have sufficient cause for lamenting your situation, if your or your antagonist's attorney be an unfeeling wretch, a covetous rogue, a blockhead or an intriguer. Your suit which might be terminated in one hour, will be spun out by cabal and plotting intrigue, your property will find its way into the pockets, I had like to have said, of privileged robbers, and your expences will be greater than the object of litigation is worth.

Experience will almost justify the assertion, that most attornies will delay a suit, in order to put a few term and other fees into their pockets; and when the solicitor has done the barrister takes it up. Many frivolous pretences are often urged to delay a hearing; when the attornies have done the counsellors begin; they will move under various pretexts to defer its coming on from day to day, purposely that the barristers retained may have fresh retaining fees; for every adjournment of a cause puts additional sums into the pockets of the pleaders; and this custom, it should seem, meets with too much countenance from above; so that when the witnesses are all ready, and every thing is prepared, the hearing is unexpectedly adjourned. Such is the glorious uncertainty of the law.—"*Why are*

the lawyers always dressed in black?" Says a countryman. "*Out of respect to their clients, whose heirs they are.*"* But of what use is all declamation against the numerous abuses of the law? and who knows not that it is entirely fruitless to attempt to remedy them?

This being the case, we can give our readers no better advice than to take the greatest care of not committing their property or person to the hands of justice.

Avoid as much as possible all law-suits, and rather sacrifice one half of your contested property by coming to an agreement with your adversary, than risk the dubious event of a legal decision, though you should be convinced in the clearest manner, that justice ought to decide in your favour.

Observe such a regularity in all your transactions, and settle all your affairs with such a punctuality in your life-time, as to leave your heirs not the slightest cause for litigation.

But should your evil spirit have unfortunately involved you in a law-suit, prudence requires you should, above all things, be convinced that the lawyer whom you mean to employ is disin-

* *Gabriel Outcast.*

terested, honest and skilful in his profession. It will also be prudent in you to make an agreement to give him, besides his usual fees, an extraordinary remuneration, if he exert all his abilities to terminate your law-suit in as short a space of time as the nature of it will allow.

Be not too sanguine in your expectation to reobtain possession of any part of your property which has been unfortunately thrown into the Court of Chancery, particularly in countries where the administration of the law is clogged by antiquated formalities, and the judges are suffered to transact business as it best suits their laziness and convenience.

In no instance attempt to bribe the ministers of justice; for the person who offers a bribe is nearly as great a rogue as he who takes it.

Arm yourself with patience in every affair you have to transact with lawyers of the common class, and employ none of that sort in matters which require dispatch and circumspection.

Be careful what you promise or assert in letters or discourses which are addressed to lawyers. They adhere to the letter: a juridical proof is not always a proof of sound reason; juridical truth is sometimes more and sometimes less than common truth; a juridical expression frequently

admits of quite a different explanation than a common expression; and juridical candour is but too often widely different from what is understood by that denomination in social conversation.

It is also extremely necessary you should put no questions of curiosity concerning points in law to attornies and lawyers, by way of conversation, as some are roguish enough to set such questions down to our account, and will make us pay dear for the gratification of our curiosity.

§ V. It now will be necessary we should make a few observations on conversation with *Military Men.* If in our times personal bravery were as necessary in war as it was in ancient times; and if the soldier fought only in defence of the rights of his country, of his property and liberty, the tone which prevails amongst the military would be different from what it now is, since subordination and a conventional notion of honour have superseded that intrepid courage by which the military distinguished themselves in ancient times, and compel them to stand immovable on the post which the passions and caprices of the great have assigned them, venturing their life for a few shillings. Notwithstanding this, a certain degree of rawness, licentious-

ness and contempt of all rules of morality and civil convenience almost generally marked, at the beginning of the present century, the character of a soldier. But the fact is now quite different. We see in most European states amongst those of that profession, persons who claim general regard and love by a distinguished knowledge of various branches of sciences and arts, particularly those connected with their occupation, and whose modest and polite conduct, mental and personal accomplishments, render them deserving the esteem of every sensible man. I should therefore have no occasion to suggest particular rules concerning conversation with officers, were it not here, as in all other ranks of society, necessary to make exceptions from the general rule, as well as from the occurrence of other considerations which cannot be passed over in silence. I shall however be as brief as possible.

If on account of your age, rank, or principles, you should not be inclined to suffer yourself to be ridiculed and offended, or to seek redress for injuries by fighting a duel, you will do well to avoid all opportunities of meeting at the gaming table or in convivial circles, with *unpolished* people of that class; or if you cannot avoid

them, to conduct yourself in their company with as much circumspection, civility and gravity as possible. However in this particular, much depends upon the character you have acquired, as a firm, open, and honest man is respected and treated with caution even by the most licentious and ill-mannered people.

Be cautious and circumspect in all your discourses and actions, when you are in company with officers of either description. The mistaken notion of honour which prevails in most armies, and undoubtedly is useful in many respects, compels the officer not to brook the least ambiguous expression, and to demand satisfaction for every word which seems to fix some stigma upon him, for which reason many expressions in common life are productive of no bad consequences, yet nevertheless have an highly offensive meaning for him.

It is obvious that it would be extremely imprudent in any man to speak disrespectfully of the military in the presence of an officer, particularly as it is necessary that the soldier should think his profession to be the most important and honourable in the state: for what could prompt him to choose such an onerous and dangerous life, if he were not actuated by those

claims to honour and glory which he believes are attached to it ?

Finally, I must observe that a frank and cordial conduct, free from solemn gravity, and animated by a cheerful and decent jollity, tends very much to ingratiate us with military men ; we must therefore study to acquire some claim to it if we wish to live on an intimate footing with people of that class. It should however seem that the period is not very distant when all these rules will become needless, and the profession of a soldier will be no longer distinct from that of a citizen.

§ VI. No profession perhaps has more charms than that of a *merchant*, provided he does not begin his commercial career empty-handed and fortune be not decidedly against him. No set of men enjoy, comparatively speaking, such a happy liberty as merchants do. No rank has ever had a more immediate and active influence on morality and luxury than theirs. If through them, and through the connexion which they produce between distant nations, who differ from each other in various points, the tone of whole empires be changed, and men are rendered more intimately acquainted with mental and bodily wants, with sciences, wishes, diseases, treasures

and manners which, without their concurrence, they would not perhaps have known at all, or at least at a much later period; it cannot be doubted, that if the greatest geniuses amongst the merchants of a great empire were to agree between themselves upon an active system founded on firm principles, it would be in their power to give to the will and the understanding in their country whatever turn they should choose.

There is, indeed, no profession which has a greater and more immediate influence on the prosperity of the state than that of a merchant. Trade gives employment to numerous artists, and occupation to geniuses of every kind, and to people of all classes. It puts millions of hands in motion, rouses every dormant talent, and is the most powerful supporter of every well-regulated government. It is the principal purveyor of numberless kinds of pleasure, renders our habitations more comfortable, our meals more relishing, and dispenses numerous gifts to the rich and the poor; and the more enlightened the majority of the commercial class of a country are, the more their speculations are guided by a spirit of patriotism, the more independent and respectable it will be.

As all good and wise men however, whether they be merchants or of any other profession, are to be treated upon similar principles, I shall here but glance at the conduct in conversation with merchants of the common stamp. These people are commonly tutored so much from their early youth, to bend all their faculties entirely upon the possession of money, and to have a relish for nothing but wealth and acquisitions, and to almost generally estimate the value of a man from the weight of his purse. To this we must add a kind of childish vanity, a propensity to surpass their equals and frequently even their superiors, in splendor and extravagance, to show that they are substantial people. But as they unite with that propensity parsimony and covetousness, and when not perceived live extremely niggardly and meanly frugal in their houses, and deny themselves every pleasure which does not exhibit their wealth; their character displays a mixture of meanness and splendor, of avarice and dissipation, of littleness and pride, of ignorance and presumption which excites pity; and however industrious and ingenious merchants may be in mercantile matters, they generally know but little of rendering an entertainment splendid, by a tastely

regulation, or of displaying their hospitality in a decent manner at a small expence.

If you wish to be respected by *such* merchants, they must be convinced of your circumstances not being deranged, because wealth makes the most favourable impression upon them. They will despise or at least slight you, notwithstanding the greatest accomplishments of your mind and heart, when you are in want; no matter whether *you* are the author of your misfortunes or suffer innocently.

If you be desirous of prevailing upon a man of that description to commit an act of charity or a generous deed, you must either interest his vanity by making him sensible that the public will learn with admiration how much his house expends in charitable purposes, or he must believe that Heaven will remunerate his gift an hundredfold; but this is pious usury.

Great merchants when they play, generally play very high. They look upon gaming as a kind of mercantile speculation, and play with all possible skill and attention. Should you therefore not know your game perfectly well, or manage it negligently and merely as a sort of amusement, you will do well not to play at all with people of this description.

Be careful not to lay any value upon birth and rank when you are in the company of merchants, particularly if you should be poor, lest you should expose yourself to painful humiliations.

Yet there are some merchants who will court the society of titled men to show that people of rank take notice of them, or that they are connected with great families.

The majority of the mercantile world are also used to slight the literati and artist; and if they should distinguish either, they do it merely from vanity.

As the security of trade depends upon punctual payment and on being faithful in the execution of promises; you must show that you are a slave to your word and regular in the discharge of your debts, if you wish to be esteemed by merchants more than a richer man.

If you do not possess a perfect knowledge of trade, I would advise you never to suffer yourself to be persuaded by merchants to enter with them into joint speculations and undertakings. If a certain gain be expected to result from a mercantile undertaking, the merchants will take care not to communicate his plans even to his most intimate friend, who is not initiated in

the mysteries of trade, to invite him to share his profits, which consideration renders all offers of that nature rather suspicious; and it is obvious if the undertaking should succeed, you will run the risk of never receiving a proportionate share of the gain.

If you wish to buy cheap purchase your goods with ready money. In that case you have the choice of goods and merchants; and we must blame no person—who is uncertain whether he will be paid soon or late—for charging an extravagant price, or selling us the worst goods he has.

If you have reason to be satisfied with the man with whom you have transacted mercantile business, do not quit him without necessity, and run from one merchant to another. We are better served by people who know us and wish to preserve our custom, and if necessity should require, they will give us credit without raising the price of their commodities on that account.

Avoid causing a shop-keeper or retail dealer much trouble and unnecessary loss of time for the small profits which he gets by you; this fault is particularly prevailing amongst ladies of rank and fashion, who sometimes will give a man

the trouble to unpack more than a hundred pounds worth of goods, and after having tumbled them about an hour or two, will buy nothing at last, or at most but a few shillings worth.

Retail dealers and shop-keepers in small towns and villages have the bad custom of frequently demanding more for their goods than they mean to sell them for. Others affect, with a great deal of pretended honesty and fairness, to charge the lowest price possible without being able to abate a farthing, and thus will frequently make you pay as much again as their goods are worth. As for the former, they could easily be forced to give up these mean artifices, if the most respectable inhabitants of the town or village would make an agreement to buy nothing of them. But this imposing conduct of such christian jews is as imprudent as it is dishonest and contemptible. They cheat, at most, but a few strangers, and such persons as understand nothing of the value of things, whereas they lose their credit with others, and when their manner of dealing is once known, they are always offered only half the amount of what they charge. As for the rest, those that are about to conclude a bargain ought to act with

prudence and circumspection, and it is foolish in any person to make a purchase of importance without having a sufficient knowledge of the real value of the article which they intend buying; a caution which ought particularly to be attended to in public auctions where generally some persons dressed in the garb of gentility attend for hire, to decoy the unwary and uninformed by the high eulogiums which they bestow upon the articles that are to be sold. Those that have read the adventures of Gabriel Outcast will not want a further explanation of this hint; and those that have not, will do well in bestowing a few idle hours upon the reading of that useful book.

Persons who have any knowledge of horse-dealing, know from experience what a variety of deceptions are practised by horse-dealers; I have seen so many instances of imposition in that commodity, that I cannot too earnestly request my readers not to rely on their own sagacity and judgment in bargains of that sort, and to use every precaution which prudence can suggest, if they wish not to repent of their bargain.

§ VII. CONVERSATION with booksellers would afford matter sufficient for a separate chapter,

in which we could advance a great deal in praise of those gentlemen of this profession, who do not conduct their concerns on principles of Jewish gain, and who observe a punctilious nicety in the choice of the works they publish; not suffering themselves to be actuated by the prospect of lucre, and usher into the world such works as tend to vitiate the taste and corrupt the morals of the age; of booksellers, like many within the circle of our knowledge at this time in London, who do honour to their profession, and have the propagation of truth and real illumination at heart, who encourage and support literary merit wherever they discover it, and improve their daily intercourse with men of learning to increase their own store of useful knowledge, to cultivate their mind and adorn their heart with laudable sentiments. By way of contrast, we might say much more on those booksellers who, notwithstanding their having many years supplied the public with works of wit and learning, are nevertheless still as ignorant and stupid as they were when they commenced their apprenticeship; who value and purchase manuscripts and new books from the plausibility of the title, or the quantity of sheets they contain; and in

order to keep up the vitiated taste of our age, employ beardless boys and ignorant girls to write miserable romances and stupid nursery-tales for them; who dress up the most pitiful nonsense, and to render it marketable, furnish an imposing and fashionable title and tasteless prints, and bribe venal reviewers to recommend such shapeless monsters as the offspring of elegant wit and learning; who treat and pay the literati worse than a day-labourer, are not ashamed of taking advantage of the distress of a poor author, and paying for a work which has been composed with the greatest exertion of talents, and at the expence of the author's health and nocturnal rest, no more than they would give for waste paper, though conscious of making a fortune by the sale of it; and whenever a manuscript is offered to them for sale, shrug up their shoulders and toss up their nose, hoping by such arts to obtain it at a cheaper rate. Finally, we could direct authors how to treat booksellers of that sort to avoid becoming their slaves; how they should proceed to render themselves respected by them, and in what shape they ought to mould the products of their wit and studies to be employed by these literary harpies. But these

being partly secrets of our profession, which we great literati must keep to ourselves, and therefore are not permitted to disclose them in a book to be read by readers of all classes.

Upon the first blush it would appear, that all booksellers whose business is conducted with tolerable success, must gain a fortune by their trade, if we consider the rage which prevails in all ranks for reading, even from the cobler's stall to the palace of the first Peer of the realm. But if the journals of most booksellers were open to our inspection, we should perhaps be of a different opinion; we should see how much the increased number of circulating libraries hurts them, and what enormous sums are due to many of them by people who either will or cannot pay them, and be astonished how they are able to maintain their credit.

§ VIII. We made some observations in the first volume of this work, when speaking of the conversation with benefactors—concerning the conduct of instructors and their pupils. But as we did not comprehend in that class those teachers who are commonly called *masters*, and give lessons in the languages and fine arts, we shall now say a few words on this subject.

It is indeed a troublesome and painful occu-

pation for any sensible man to earn his bread by running day after day in all seasons, from house to house, and to repeat to pupils of different capacities and dispositions, the same rudiments of a science or language over and over again. If you find amongst such masters one, notwithstanding these difficulties, who has the progress which his pupils make more at heart than gain, and who is anxious to teach his art or science in an easy, clear and perfect manner, you ought to honour him as well as any other person who contributes to your improvement. Be not satisfied with merely being attentive during the hours of attendance, but also prepare yourself for his instructions, and repeat what he teaches you, lest you should render his already sufficiently troublesome task still more onerous to him. There frequently are however very indifferent subjects amongst these gentlemen, people nearly destitute of education and urbanity of manners, having themselves no clear notions of what they are to teach others, or at least do not possess the gift of making themselves sufficiently intelligible to their pupils; and particularly when they have to deal with children, causing them to learn something mechanically, to impose occasionally upon their

ignorant parents, and give them a favourable idea of their astonishing progress, while the master is glad when the hour of instruction is past; people who, in order to pass away that painful hour, relate the news of the day, carry tales from one family to another, or even demean themselves to the dishonourable business of carrying love letters or acting as procurers. We cannot sufficiently caution every tender parent against that contemptible class of teachers, and would advise all fathers and mothers to be present as much as possible while their children are taught by people whom they have not a thorough knowledge of. This precaution is particularly necessary with regard to music-masters. The majority of the musical professors consisting of thoughtless and sensual people. Music produces sensations which render us more frequently susceptible of lust than of virtue, and occupy the imagination more than the understanding; and from this reason there are so many depraved people amongst the musicians. It is however different with great composers, and I wish now to be understood as speaking only of such as gain a living by *practising* music.

§ IX. An honest, industrious and skilful

tradesman and *mechanic* is one of the most useful persons in the state, and the little deference which we pay to that class of people is very disgraceful to our moral character and understanding. What preference has an idle courtier or an overgrown merchant to an honest citizen who gains his bread in a lawful manner by the work of his hands? This class of people work to satisfy our principal and most natural wants; if it were not for their assistance, we should be obliged to prepare all the necessaries of life with our own hands; therefore if a tradesman or a mechanic (as frequently is the case) raise himself above the rest by his ingenuity, and shows that he spares no labour to improve his art, he has an additional claim to our regard. I must also observe, that we frequently meet amongst this class of people with men of the brightest understanding who are less given to prejudices than many of a superiour rank, who have perverted their sound reason by study and a slavish devotion to systems.

Therefore honour a worthy and diligent tradesman and mechanic, and treat him with civility. Never leave him without necessity for another, while you are satisfied with his commodities, his diligence and price. Excite not

envy amongst those of that class, but prefer the tradesman and mechanic who live near you to those at a greater distance, if their goods and workmanship be equally good. Pay these people regularly and punctually, and do not beat down their price, in buying, in an unreasonable and unjust manner. It is an unpardonable meanness which prevails amongst the great and rich who, notwithstanding the large sums they dissipate, defer paying their tradesmen as long as possible. They lose, perhaps, several hundreds, nay even thousands in one night at the gaming table, and think it the greatest disgrace not to pay these debts of honour, as they are called, without delay, while their poor shoemaker must dance attendance, day after day, and solicit in vain the payment of a few pounds, three-fourths of which he has laid out in buying the raw materials. It reflects additional disgrace upon such people, if they, as frequently is the case, suffer their servants to behave rudely to such creditors, when dire necessity renders them importunate and clamorous. This reduces many an honest and industrious tradesman to want, or tempts him to impose upon his customers whenever he can do it with safety.

Tradesmen are generally given to the shameful custom of lying. They promise more than they can do or intend to perform, and take in more work than they are capable of finishing within the stipulated time. As this is frequently productive of the greatest inconvenience to their customers, it were to be wished that all those that have been imposed upon once in that manner, would make it an absolute rule to tell their tradesman, the next time they are determined to send his goods back if they be not punctually delivered, and to act up to that principle with the greatest rigour. I must however observe, that those who pay them punctually upon the delivery of their goods, are less liable to be imposed upon in that manner than others to whom they must give long credit.

§ X. When speaking of the conversation with merchants and retailers, we ought not to have omitted mentioning the *Jews* who are merchants by birth. We therefore beg leave now to state what little can be said on that subject. America contains many Jews, who in their mode of living agree entirely with Christians, and even frequently intermarry with them; and in Holland, in some cities of Germany, par-

ticularly at Berlin, many Jewish families cannot be distinguished in the least from those that belong to other religious sects. In such cases many of the unfavourable peculiarities which distinguish that nation from other people, are completely done away; however it cannot be denied, that but few Jews make great progress in higher culture, and that most of those that renounce their national prejudices and manners, differ from the rest of their brethren in very little else than in exchanging the simplicity and rigour of their customs for christian vices and follies. A Jewish rake or freethinker therefore generally acts a very pitiful part. As for the rest, it is generally acknowledged that the unpardonable contempt with which we treat the Jews, the oppression under which they groan in most countries, and the impossibility of obtaining a livelihood otherwise than by usury, contributes very much to debase their moral character and to tempt them to commit all sorts of meanness and fraud; it has also been repeated again and again, that notwithstanding these unfavourable circumstances, the Jewish nation contains many generous, noble and respectable characters. We are however not to consider here what the Jews *could* be under different circumstances,

nor what some individuals of them are; but we must speak of them here with regard to the peculiarities by which the generality of them distinguish themselves.

The Jews are indefatigable whenever they have any prospect of gaining money, and by their connexions in all countries as well as the unshaken patience with which they bear all kind of treatment, frequently perform what would almost seem to be impossible. They are therefore, in many instances, the fittest persons to be employed as agents in the most important concerns, provided their services be well paid.

When it embraces their interest they are secret, cautious and circumspect, though sometimes rather timid, but nevertheless willing to risk anything for money; they are cunning, witty and original in their ideas, and consummate flatters, which affords them numerous means of obtaining influence in the greatest houses, and to execute plans which, probably, would never have succeeded without their assistance.

They are mistrustful, but when they are once convinced of our punctuality in paying, and the sacredness of our promises; when they once have transacted business for us, and know that our finances are in no bad state, we can

obtain assistance from them when all *christian* jews desert us. But if you are a bad economist, and your circumstances doubtful, no one will find this out sooner than a Jew In that case. you will find yourself disappointed, if you expect that a Jew will advance you money, or if he should venture to assist you, you may be certain that he will exact such enormous interests, and bind you by such disadvantageous conditions as undoubtedly will render your situation distressful in the highest degree.

The Jews are extremely reluctant to part with their money. If a person who is not sufficiently known to them should ask a loan, they will appoint him to come in a day or two. In the mean time they inquire of trades-people, neighbours, servants, &c. &c. &c. after the most trifling circumstances of their intended debtor. When the latter comes again at the appointed time, the Jew either causes himself to be denied or procrastinates the payment of the money; and if on that occasion he perceive in your countenance the least trace of distress at your circumstances, or of too much joy at the expected assistance, he will not part with his money though he should already have been on the point of counting it down. I need not to ob-

serve, that he will always give you the lightest gold; and you must expect all this, if unfortunately you should be reduced to the necessity of borrowing money of Jews.

It is necessary we should look very sharp in all our dealings with Hebrews of the common class. It is natural that a christian should not rely upon their conscientiousness and solemn protestations. They will give you copper for gold, three yards for four, and base coin for good money, if you trust to their honesty. It is partcularly dangerous to take change of those Jews who sell fruit in the street—I know people who have paid ten shillings for half a dozen oranges or lemons by changing half a guinea, for which they got nothing but base coin back.

CHAPTER XIV.

On Conversation with People of various Situations and Professions.

SECTION I.

LET us commence with that class of people who are commonly called *Adventurers*. We do not speak of such as are cheats and impostors by profession, but of that harmless class of fortune-hunters, who having frequently quarrelled with Dame Fortuna, are at length so much used to the teazing whims of the fickle goddess as to prompt them, after numberless vain attempts, to reiterated trials of their success, and run the risk either to have a rap on the knuckles or at least to obtain something comfortable. They live without a settled plan for the succeeding day, pursue their fortune blindly, and undertake anything which for the moment seems to open upon them a prospect of future support. They are never idle when a rich widow seems willing to dispose of her hand and fortune, or

when a lucrative post or pension bccomes vacant. They change their names as often as they think it convenient; are noblemen to-day, and merchants or officers, or anything else to-morrow. They will persuade you they are capable of serving the state in any capacity; and there is no science nor art of which they couldnot discourse with a self-confidence which sometimes would startle even the profoundest of the literati. Through their admirable versatility and a certain *savoir faire*, in which many a better man is their inferior, they obtain even what the the most honest and able man scarcely dares to aspire at. Though they be frequently destitute of profound knowledge of man, yet they possess a certain *esprit de conduite* which in this sublunary world is generally of more advantage than true wisdom. If their plans should not succeed, their good humour nevertheless is not changed; they are citizens of the world at large, and feel as comfortable and as much at ease at the top of a stage coach as in a splendid chariot.—A truly good-natured sort of people, who are trained by a roving life to indure sun-shine and rain with equal patience! when they have acted their part somewhere, they pack up their little treasure

and quit their palaces as light-footed as the fleeting roe.

People of this description will do very well as companions. They have seen and experienced so much as renders them capable of making their conversation interesting and instructive to every one that is desirous of being more intimately acquainted with men and manners; they even sometimes display a high degree of fellow-feeling and of an obliging disposition. It is however dangerous to enter into a more intimate connexion with them. Therefore be not too familiar with people of that description, and employ them not in affairs of importance; for this may easily hurt your character. Besides their thoughtlessness and want of principles renders the assistance which you expect from them very uncertain; and moreover, they are not very nice in the choice of means they employ to carry their aim.

§ II. Be careful how you expose an adventurer, especially one of the more dangerous class, if you meet him under a borrowed title or in a character which he has no right to assume, unless you should be urged by the most weighty motives to unmask him. You will generally attempt in vain to expose him to merited con-

tempt; as the impudence of these people enables them very often to revolve the painful part of such a scene upon the innocent and well-meaning aggressor. Nevertheless it sometimes may be useful to let such a spark know in private, that he is sufficiently known to us, and did we desire to unmask him we could easily do it; but it was not our intention to hurt him. Fear of a discovery will then, perhaps, prevent him from doing mischief. There are also among these adventurers however, many who are extremely dangerous, viz. spies, seducers, calumniators, thieves and cheats of every description. People of this class, especially gamblers, ought to have no access to the house of an honest man, and it is the duty of every friend of virtue and good order to publicly expose such rogues: yet I would advise you not to venture this expedient, till you have the clearest and most unquestionable proofs of convicting them; for wretches of this description possess the gift of palliating and disguising matters in such a manner as to render it highly dangerous for you to attack them with unsafe weapons.

Amongst all adventurers, *gamblers by profession* are the most contemptible and prejudicial

class. On speaking of them, I beg leave to say a few words on gaming in general, and on the conduct which ought to be observed at play.

No passion can lead to such extremities, nor involve a man in such a complicated train of crimes and vices, and ruin whole families so completely as the baneful rage for gambling. It produces and nourishes all imaginable disgraceful sensations; it is the most fertile nursery of covetousness, envy, rage, malice, dissimulation, falsehood, and foolish reliance on blind fortune; it frequently leads to fraud, quarrels, murder, forgery, meanness and despair; and robs us in the most unpardonable manner of the greatest and most irrecoverable treasure—TIME. Those that are rich act foolishly in venturing their money upon uncertain speculations, and those that have not much to risk must play with timidity, and cannot long continue play unless the fortune of the game turn, as being obliged to quit the field at the first heavy blow; or if they stake every thing to force the blind goddess to smile upon them at last, madly hazard their being reduced to instant beggary. The folly of the former, however, is nevertheless greater than that of the latter. The gambler but rarely dies a rich man; those that have had the good

fortune to realize some property in that miserable way, and continue playing, are guilty of a twofold folly.

If you have any regard for your property, avoid playing at all with professed gamblers. Trust no person of that description, of whatever rank or character he be. The few instances in which this rule might wrong an honest professed gambler deserve not to be mentioned; and no person who carries on this shameful trade, can take it amiss if we suspect him of being infected with the spirit of the profession he has chosen.

Never play at games of hazard; they are extremely tedious if played for a trifle, and to risk much money upon mere chance is the very height of folly. A rational man despises every occupation which does not interest his head and heart, and it requires but little skill in calculating to prove, that in games of hazard probability is always against us. But if we allow of no probability at all, then the event is a work of accident—and what *rational* being would depend upon accident?

As for games of commerce, as they are called, you ought to renounce them intirely, or to study them perfectly, and to play at all times with equal attention, no matter whether you stake

much or little. But learn also to be master of yourself at play, and venture not like a madman. Do not hurt yourself, nor vex your partner by want of attention and skill, and by committing faults upon faults.

Display no change of humour when you hold bad cards or lose. Those that want to be always successful ought not to play at all.

Some people always pretend to win; and others complain constantly of their losses: the former only cheat their purse, and the latter condemn themselves: for a person who loses constantly is a fool if he do not relinquish gaming intirely.

Play not so intolerably slow as to tire the patience of your companions.

Scold not when your partner commits a fault, for this is a sign of a bad temper, and betrays a want of good breeding.

Exult not loudly when you have gained, for this is more painful to the loser than even the loss of his money.

Importune no one to play if he play indifferently or unsuccessfully. This is very often practised by people who want to make up a party, but is indeed very unfair and extremely

rude, if the person who is pressed be no lover of cards.

§ IV. Amongst adventurers of different descriptions, none are more dangerous to people of a lively imagination than *ghost-seers, alchymists and mystic impostors.* The belief in supernatural effects and apparitions is extremely catching. The many chasms which still are in our philosophical systems and theories, and the desire to soar above the terrestrial limits of our understanding, renders it very natural that man should be inclined to attempt explaining incomprehensible matters *a posteriori,* when the arguments *a priori* are insufficient; that is, to infer such results from collected facts as are pleasing to us, but cannot be theoretically deduced from them by regular conclusions. Thence it happens that some people in order to obtain a great number of such facts, are extremely prone to believe every tale and to receive every delusion as a reality, because it serves to give weight to their belief. But the more enlightened the times grow, and the more diligent men are to come to the bottom of truth, the more are we convinced that we cannot penetrate to its inmost sanctuary in this world, and stray the sooner upon the road we despised before, while

we had the chance of making new discoveries in the boundless field of theories. I believe that this is the most natural explanation of a phenomenon which appears to many so very singular, as it clearly shews why belief in the absurdest nursery-tales spreads the most rapidly even in an enlightened age.

This disposition of the public is eagerly improved by a great number of impostors, who partly join to subjugate us after a regular plan, and partly watch singly every opportunity to blind the eyes of the weak. It is at all times of the last importance that we should be upon our guard against them, whether they be bent upon emptying our purse, or inslaving our will, or upon any other moral, intellectual or political abuse.

Although I cannot convince myself that *all* the adventurers of that class, that the Cagliastros, Saint Germains, Mesmers, and Consorts are actuated by the same motive, and that all the wonder-working heroes of that class have the intention of leading us by their mystic operations to the same mark; yet I should think that we ought to be thankful to those that caution us against such adventurers, and show us at least *whither they can lead us*. I therefore beg to re-

commend to my readers the following rules of prudence in their conversation with people of that sort.

Do not trouble your head about the questions, whether it be possible we can see spirits, or make gold? Neither deny things the contrary of which you cannot prove so clearly and incontestably as to leave no room for an argument against your assertion;—for proofs which rest upon premises adopted arbitrarily only, can but convince those that are inclined to be convinced by them.—But do not infer the reality of a matter from its possibility, nor found moral actions upon metaphysical theories. Although it were possible that some person could be convinced by philosophical conclusions, that every material being is probably surrounded by invisible spirits; yet it would be extremely foolish, at all events, if a material being should regulate its visible actions after the invisible agents which may be hovering around him, rather than after the customs of those real persons amongst whom he lives.

Therefore display in your words and actions more warmth for active and useful exertions than for speculation; and those mystic gentlemen

will not easily disturb you by their unintelligible cant.

But should you peradventure meet with such a miraculous man, and be desirous of becoming better acquainted with his person and system, take care not to let him see beforehand that you are incredulous and actuated by curiosity: as then he will soon perceive he shall have little success with you, and that you are not susceptible of his wisdom; and will refuse initiating you into his mysteries, or admitting you to his exoteric instruction, and you will lose an opportunity of making yourself and your friends acquainted with the real connexion and tendency of his mysterious arcana—not to mention, that it is really unbecoming a rational man to be prepossessed or prejudiced for or against anything before he has examined it coolly, notwithstanding the plausibility of appearances, particularly if it relate to matters which are unfathomable even by the wisest mortals.

Should you have sufficient reason to conclude, that the man is an impostor, or imposes upon himself, ridicule and scornful contempt will be the last means which prudence would advise you to employ against him. You ought

rather to proceed with additional circumspection; and as the senses are more easily deluded than reason, it will be necessary for you to demand of him a clear explanation of the theory upon which he acts, before you consent to be present at his process and incantations. I would also advise you, not to suffer his using an emblematical language, but to insist upon his speaking in plain words and in such terms as are commonly used by the learned. Much wisdom may perhaps be contained in the jargon of mystics; but what *we* cannot comprehend can be of no value to *us*. Let any one enjoy the empty pleasure of mistaking a common pebble for a diamond; but when you are no great judge of precious stones, be not ashamed of frankly confessing that you cannot convince yourself of its being anything but a common stone. It is no disgrace not to be able to comprehend what we have had no opportunity of knowing, but it is shameful and a mean imposition in any man to pretend to understand what he actually does not comprehend.

Should, however, a vagabond, an alchymist or a ghost-seer have taken advantage of your blind side, and you at last discover the imposi-

tion, then consider that it is your duty publicly to expose the rogue for the benefit of other credulous people, though you should render yourself ridiculous by the disclosure of your weakness.

CHAPTER XV.

On Secret Societies.

SECTION I.

AMONGST the great variety of dangerous and harmless amusements with which our philosophical age abounds, none is more prevailing than the rage for Secret Societies. There are few people possessing an eminent degree of ability and activity, particularly on the continent, who being actuated by a desire for knowledge, or by sociability, curiosity, or restlessness of temper, have not been for some time at least members of secret associations. It is high time these secret societies, which are so extremely

dangerous to social happiness, as well as being useless and foolish, should at length be seen in their proper light. I have been held long enough in their mysterious bondage to be capable of speaking from experience, and of exhorting every young man who values his time properly, never to enter into any secret association by what name soever it be called. They are not indeed all equally dangerous, but there is not one of them that can be said to be entirely harmless, or useful in any respect. They are useless, because at the present no important instruction needs to be enveloped in mysteries. The christian religion is so clear and so satisfactory as not to require, like the popular religions of the ancient heathens, a secret interpretation and a twofold method of instruction; and as for the arts and sciences, the newest discoveries which are made, are publicly promulged for the benefit of mankind, and ought to be made as public as possible, to enable every competent judge to examine and confirm them as really useful. In some individual countries, however, where darkness and superstition still prevail, the light of the dawning day must be quietly expected. There no precipitate attempts must be made to accelerate the break of

light unseasonably; for those that overleap the intermediate steps on the scale of illumination, frequently do more harm than good. It is an useless undertaking, if a few individuals strive to accelerate the period of light; and especially when they are incapable of effecting it: but suppose it should really be in their power, they are under an additional obligation of proceeding with the greatest publicity, to enable other rational men, in their own and other countries, to judge of the competency of such illuminators, of the value of the mental treasures which they offer to their cotemporaries, and whether the truth which they presume to dispense really deserves the name of illumination, or is a base coin which they endeavour to substitute for sterling money? Such associations are still further useless with regard to the object of their activity, because they are generally occupied with pitiful trifles and absurd ceremonies, speak an emblematical language which may be interpreted in various manners, act upon undigested plans, are imprudent in the choice of their members, consequently soon degenerate, and although they really might have had, in the beginning of their institution, an indisputable preference over pub-

lic societies, yet in course of time they are liable to be infected by more and greater evils than those are of which the world complains at present. Those that have an inclination to perform something great and useful, find numerous opportunities of doing it in civil and Social Life; but not one in a thousand improves the opportunity as diligently as he might. It must first be proved that we cannot do anything in a public and lawful manner, or that the zealous promoter of human happiness is impeded in his benevolent career by insurmountable obstacles, before we have a right to create for a supposed purpose that secret compass of activity which is not sanctioned by the State. Benevolence stands not in need of a mysterious veil; friendship must be founded upon a free choice, and sociability needs not to be promoted by secret institutions.

However, these secret societies are also dangerous to the State and the world in general. They are dangerous inasmuch as they question the authority of the rulers of civil society having an undoubted right to demand information relative to every object of activity, for which a less or greater number of citizens have united

themselves; and because the veil of mystery as completely conceals dangerous plans and principles as noble views and valuable knowledge; besides it often occurs, that all the members are not apprized of the nefarious views which frequently are disguised by the most imposing appearance; while moderate geniuses only will suffer themselves to be confined in those trammels, by which the superiors of such societies are used to entangle the subordinate members; and the better part either throws off the yoke in a short time, or becomes tainted and degenerate from receiving a false turn, or rule arbitrarily at the expence of others. They are dangerous, because *unknown* superiors are generally concealed behind the scene; and it is unbecoming a rational man to act upon a plan which he cannot overlook, and for whose goodness and importance people with whom he is unacquainted are accountable, and to whom he owes obedience without being certain of their giving anything in return, or of obtaining redress if the promises made to him be not kept; because perverted geniuses and rogues avail themselves of the mystic clouds which envelop such societies, to usurp a secret supe-

riority, and abuse those *passively active* members for their private purposes; because every son of Eve has his share of passions and brings them along with him into society, where they have a more extensive field of action under the mask of concealment and in the mystic darkness of secresy than in the light of the broad day; because all associations of that description degenerate in time, on account of the bad choice of the members; because they rob us of our time and are attended with great expences; because they divert us from serious civil occupations and lead to idleness and useless activity; because they soon become a place of *rendezvous* for all adventurers and idlers, and favour all sorts of political, religious and philosophical fanaticism; because a monastic *esprit de corps* creeps in; and finally, because they afford numerous occasions for cabals, discord, persecution, intolerance and injustice against good men who are not members of such a society.

This is my creed concerning secret associations; and if there should be some that are not liable to any of the above defects—I neither can nor will dispute the reality of such exceptions—I only can assure my readers, that I know of

none which are not afflicted with some of these diseases.*

§ II. I THEREFORE advise my readers to take no share in these fashionable follies; to concern themselves as little as possible about the system and the steps of such societies; not to throw away their time upon the reading of their polemic writings; to be circumspect in their conversations upon this subject, in order to avoid all useless vexations, and to risk neither a favourable nor an unfavourable judgment upon such systems, because their real tendency is frequently unfathomable.

§ III. BUT should curiosity, persuasion, vanity or any other motive have unfortunately misled you to join such an association, endeavour at least to avoid being infected so much by folly and fanaticism as to be animated with a spirit of sectarism. Take care not to become a tool of disguised rogues. Insist, if you be no more a

* *If we consider that Baron Knigge, whose confession this is, was a superior of a Lodge of Freemasons, and one of the principal chiefs of the Illuminati; this declaration must have additional weight, as he certainly could speak from experience.*

boy, upon a clear explanation of the whole system. Receive no new members until you be fully informed of the *whole* scope of the society. Do not suffer yourself to be hoodwinked by enigmatical delusions, great promises, imposing plans for the benefit of mankind, and the appearance of disinterestedness and purity of intention; but demand proofs of undoubted facts, and a total disclosure of all the purposes which are to be attained. If they should accuse you of want of docility and of unworthiness, desire them to inform you what capacities the superiors demand, and estimate the latter after their own standard, in order to compare *their* deserts with your own merits. Let no persuasion prevail upon you to pay homage to *unknown* superiors, how weighty soever the arguments may be that are alleged in vindication of it. Be careful of every word which you write about matters concerning the society, and reflect seriously before you make a promise upon oath or enter into any other solemn engagement. Insist upon a faithful account of the application of all money which you are desired to contribute. And if you should grow tired of the union, notwithstanding this prudent conduct, or the society should betray a

desire of seeing you removed from their association, retire without noise and dispute, and to avoid all persecution afterwards mention the whole affair no further; should your former associates, however, disturb your tranquillity, then behave like a man of spirit, and hesitate not a moment to expose their fraud, follies and malice publicly, as a warning for others.

As for the rest, you have no reason for attempting to overturn institutions of which you cannot approve. We may declaim against many things in this world without having recourse to persecution, which only serves to make bad worse. When we are once admitted as members of a secret society of a harmless nature, we may even continue to frequent it—nay it may sometimes be a point of duty not to secede, but to enjoy the opportunity of preventing mischief, and to be enabled to counteract dangerous plans.

Chapter XVI.

On Treatment of Animals.

SECTION I.

In a book on conversation with men, a chapter on the conduct towards Animals may, perhaps, at the first blush, not seem to be in its proper place. However, what I have to say on this subject is so little, and in fact relates so nearly to Social Life in general, as to induce the hope of my readers excusing this trifling deviation.

The righteous regardeth the life of his beast,— An excellent maxim! Yes, a *generous* and *just* man *torments* no living being. How much were it to be wished that this principle were well pondered by those hard-hearted, cruel, or to be less severe, those thoughtless and uncultivated hordes, who feel a savage pleasure in beholding the agony of an innocent deer when pursued by a pack of voracious hounds, or the

torments of a bull when lacerated by greedy and furious dogs, or a brace of cocks, tutored by the cruelty of man, and diabolically equipped with unnatural weapons, attacking each other with irresistible fury; if those inconsiderate beings who sport in a cowardly manner with the life of a defenceless animal, which happens to fall into their blood-imbrued hands, and lacerate or pierce with pins a harmless fly or any other insect, to see how long such a tormented creature can sustain the convulsive agonies inflicted by their cruelty; if those rich and fashionable drones, who apparently vie with each other to have the honour of breaking their necks in the most expeditious manner, force their horses to run till nature be exhausted; if these and all those whose heart cannot be moved by the sight of the agonizing torture of a suffering creature tormented to death by man, the most savage beast of prey, when not for the sake of satisfying his hunger but merely from wantonness only, would consider that these animals have been created by the Merciful Father of man to supply our wants and not to be tormented by us, and that no living being has a right to *sport wantonly* with the life of a fellow-creature inspired with breath by the

Eternal Source of Goodness; this being a crime against the Common Father of all living beings; —that an animal is possessed of as acute feelings of pain as man, and perhaps is even affected more sensibly by tortures than ourselves, because its whole existence is generally believed to depend upon sensual feelings; that this existence, perhaps, is the first step which it takes upon the scale of creation to ascend gradually to the state in which *we* are,—and that cruelty against the brute creation imperceptibly leads to cruelty against our rational fellow-creatures.—How desirable is it that man should universally be sensible of all this, and open his callous heart to the heavenly sentiments of mercy and pity towards every creature.

§ III. I MUST however request my readers not to put these declarations to the account of an absurd and childish sentimental enthusiasm. There are some people who are so affectedly tender hearted as not to be able to see a hen killed, though they eat a roasted fowl with the highest relish; people whose pens and tongues assassinate the character of their neighbour, while they compassionately open the window for a fly—to be devoured by a sparrow before their eyes; people who let their servants stand whole

nights exposed to the inclemency of the most tempestuous season, while they *sincerely* lament the poor bird that must fly about in the rain without either great coat or umbrella. I am not one of these tender hearted souls; neither do I think that all butchers are cruel people. There must be people of that profession, otherwise we should be obliged to live entirely upon milk and vegetables. I only maintain that it is wrong to torment animals unnecessarily, and that it is a very unmanly pleasure to wage unequal war with defenceless beings.

§ IV. I COULD never conceive what pleasure people can receive from shutting up animals in cages. The sight of a living creature which is rendered incapable of using and unfolding its natural faculties, ought to afford no degree of pleasure to a rational man. If any one should make me a present of a fine bird in a cage, he may be assured that the only pleasure his present could afford me, would be to open the cage and to release the poor creature from its slavery. To keep wild beasts shut up in a small inclosure in a park is also, according to my feelings, a very pitiful pleasure and unbecoming a sensible man.

§ V. IT appears to me still more absurd to be

delighted with a bird that has been compelled to forget its sweet wild notes, to sing from morning till night the tune of a miserable country dance, or to spend money to see a dog which has been taught dancing, or to point out, at the command of his master, who is the greatest rogue in the company, &c. &c. &c.

§ VI. ALTHOUGH I have censured those that are cruel to animals, yet I cannot applaud others that are guilty of the opposite extreme and treat beasts like rational beings. I know ladies who embrace their cats with more tenderness than their husbands; young gentlemen who attend more carefully upon their horses than upon their uncles and aunts, and men who display more kindness and indulgence to their dogs than to their friends. However some animals seem to have obtained a better character than others. No one is ashamed to confess his being troubled by fleas, whereas no person of education is allowed to be infested by certain creeping insects; the latter nevertheless are insects as well as the former, and not inferior to them in point of sociability.

Some people, especially ladies, seem to have a natural aversion from certain animals, as for instance, from mice, rats, spiders, toads, &c.

&c. &c. If we really should not be capable of conquering such an aversion gradually, which I cannot admit, we can undoubtedly, at least, so far subdue it as to avoid behaving like children in company, as it frequently happens, when we unexpectedly behold such an enemy.

Dr. Zimmerman, the author of the justly celebrated works on Medical Experience and on Solitude, advises those that wish to overcome their antipathy against such animals, to delineate the different parts of the object of their aversion upon paper, and gradually to draw the whole animal as it is in nature; to view afterwards the dead body of their enemy, and at last, after having used their eyes to behold its figure without horror, to look frequently at the live animal; a method which, if the aversion be only imaginary, as is most commonly the case, will certainly be crowned with success.

As for those unfortunates who have been treated so cruelly by men, as to be mistrustful of all rational beings (who but too frequently abuse their intellectual powers to injure their brethren,) satisfy the imperious demand of nature, which urges us to seek some object of our fellow-feeling, and treat a faithful dog as their only friend, they rather deserve pity than ridicule.

CHAPTER XVII.

On the Relation between Authors and their Readers.

SECTION I.

THE writing of books being in our times nothing else than a literal conversation between an author and the reading public, we must not therefore be offended if in his familiar discourse he should now and then drop an useless word. It would be illiberal, were we to be angry with an author if he should suffer himself to be misled by his loquacity, or by a desire of communicating his ideas on a certain subject to readers of all classes, and to publish a work which does not contain the very quintessence of wisdom, wit and learning; as we are left at full liberty to listen or not to the garrulous talker, and before we buy his book may inquire of others as to its merits, we have no right in either case to treat him rudely, because *we* do not like his written conversation, provided he has not imposed upon us by impudent boasting and vain

promises. It is indeed more difficult for an author to judge of his own writings than is generally thought; not only because he is frequently actuated by vanity, but from the subjects upon which we have ruminated a long time, obtaining through the meditation we have bestowed upon them, such a value in *our* eyes as makes us think that *our* ideas of them are extremely important, while every thing we can say upon them may appear trifling and common to others. And should we unfortunately not be perfect masters of our language, and destitute of the arts of eloquence, or be in an unfavourable disposition of mind while we are writing down those ideas, or forget that the subject upon which we are writing interests us only on account of certain relations to our present situation, and which cannot be communicated to the reader; or should our heart be too full to permit our giving a minute account of our feelings; under such circumstances we mostly write what appears highly interesting to us, because we connect with the reading of it all those secret ideas which are necessary to render the picture complete, while the want of a knowledge of them makes every other person gape and be angry with the writer. Notwithstanding that

even a sensible and learned man may be misled by such feelings or vanity, to write a book which must appear extremely tedious or useless; yet a rational and honest man ought never to suffer himself to be so far hurried away as to converse publicly with the world in a manner which offends sound reason or hurts morality, and is injurious to his fellow-citizens; for although the writing of books be nothing but a conversation with the public, yet we have sufficient time to reflect upon what we are about to say, and to suppress every immoral, irregular and malicious idea. I should therefore think that the public has no further authority over an author, who enters upon the stage with modest expectations, than to demand of him to contribute nothing by his wosks tending to corrupt the morals, or to propagate ignorance and intolerance. Every thing else, as for instance, his calling to write, the choice of his subject, the form of his composition, his claims to fame, applause and gain, the hope of immortality, &c. &c. &c.—is *his* own business, and he alone is accountable to himself if he hazard the danger of being compelled either to retreat silently from the Parnassus, or to run the gauntlet of the reviewers.

§ II. WHILE an author writes no nonsense or

anything that is hurtful to the state, he ought to be suffered to publish his ideas; if he say something useful he deserves well of the public—but it is a different question, whether his book will be well received on that account. General applause of the good and the bad, of fools and wise men, of the high and the low—who would be so vain as to expect it? But frequently how contemptible are the means which many an author employs to please the majority of the reading public! An author who neglects to accommodate himself as for form, tone and title of his book, to the prevailing taste of the times; who scorns to interlard his work with anecdotes, and takes no care to adorn it with pretty prints; who attacks or ridicules prevailing prejudices, fashionable systems, the follies of the day, political, ecclesiastical, literary and moral despotism; who chooses a publisher that is hated or envied by his colleagues; who insures not to his work the protection of some vain and purse-proud Mecænate; who endeavours not to gain the favour of those fashionable town-criers who give the tone in the great world; who appears on the stage with too much modesty, dedicates his book to a man who is envied or persecuted on

account of his independent spirit and merits, or does justice to him in his work; an authour who has the misfortune to interest the attention of the public more than his arrogant colleagues, and thus gains a celebrity abroad which his countrymen envy him, will not make his fortune, at least while the present generation lives, but perhaps have the mortification to see his useful work sold as waste paper. I would therefore advise the authors of our age not to neglect the *innocent* literary artifices of the above description; but must also observe, that some of them are unbecoming a noble spirited and truly learned man.

To thank the public in boasting prefaces for the applause with which we pretend to have been honoured hitherto; to send to venal reviewers criticisms of our works which we have composed ourselves, or procured of some kind friend, and in which the public are told that they have reason to congratulate themselves upon the publication of a *new work from the pen of their favourite authour*, &c. &c.—all these and similar contemptible artifices insure only a short lived success. The general voice of the public ought to be of much more consequence

to an authour than the applause of all reviews, though it be no *infallible* criterion of the intrinsic value of a book. It is at least excusable in an authour, if he flatter himself that his composition cannot be entirely without merit, and that it must be suitable to the wants of the times, because it has sold rapidly, has been translated and gone through several editions within the course of a few years, and if he, careless of the censure of a few individual critics, continue to amuse the reading world, while they do not cease to be well disposed towards him; however, it is certainly high time for him to leave writing, when the public begin to think less favourably of his productions.

§ III. As for the readers, they ought always to bear in mind that no authour can please the palate of every individual. A composition which to one person in his situation and disposition is highly interesting, perhaps appears to another extremely tedious and unimportant; and indeed the man that could compose a book in which every one that buys it should find what he wishes, must be more than a sorcerer. There are books which we must read only when we are in similar dispositions with the authours

while composing them; and there are likewise others the sense and beauties of which strike us in any disposition of mind. The former however are not always on that account, sublime and unique, nor on the contrary, the produce of an enthusiastic and feverish imagination; neither do the latter always contain nothing but unshaken and eternal truths, founded upon a cool, indisputable and well-digested philosophy, worthy only of a perfect man, nor on the contrary, intellectual food which is easy to be digested by the most common understanding. I therefore beg the learned readers not to be too severe in their criticism on a book which is tolerably well written, or at least to keep their opinion to themselves, and not to decry such a work. It is much less pardonable to attack the moral character of an authour on such an occasion, upon mere presumption, to accuse him of bad designs, to impute to his words a meaning which they do not convey, and to interpret his hints in a malicious manner. Do not judge of a work, if you have read only single passages of it, nor repeat like a parrot the applause and the censure of ignorant, malicious, or venal critics.

§ IV. As a great number of dangerous com-

positions are constantly published, it will be prudent in every rational being to be as cautious in his conversation with books as he is in that with men. Lest I should waste too much of my precious time in reading many useless publications, I have adopted the maxim of making no additions to my library until the general applause of the public directs my attention to a good book of original merit; being sufficiently happy in the circle of a few old friends of sterling worth, and always receive additional pleasure on renewing my conversation with them.

§ V. It would not be deviating from the purpose, if I were to dedicate a section to some observations on the conversation with *deceased, great, and noble geniuses*; however this might lead me too far. But thus much must be generally allowed, that the study of history, of the characters and writings of the most celebrated heroes and wise men of former ages, has a great influence on the improvement of man. We imagine ourselves to be transported to the stage of former times, are animated with the spirit which emanates from the deeds and discourses of the great and heaven-born men who acted upon it; and in this respect the conversation

with deceased geniuses of excellence has frequently more influence over our head and heart, and through that medium, over great and political events than the conversation with cotemporary writers.

CHAPTER XVIII.

Why do our Social Circles frequently afford us so little Pleasure?

SECTION I.

EVERY one seeks pleasure in social conversation; the desire which we all have for it, and the impossibility of enjoying it in its genuine purity in solitude, is the principal motive which urges us to unite ourselves more closely with our fellow-beings; but every mortal is not susceptible of it. It cannot indeed be denied, that every one can enjoy *such* pleasures as amuse and divert only, but leave the heart empty, are fol-

lowed by regret and on recollection make us blush; but how frequently are those that confine themselves entirely to the pursuits of such gratifications and found their happiness upon them, woefully disappointed! How much do they miss their mark! But nobler pleasures, which occupy not only the senses, but also interest the mind and the heart, require abilities and habits which are far from being general. The participation of such pleasures and the promotion of them, require more knowledge and virtue than many possess. By knowledge we do not however mean learning. Scientific knowledge may, indeed, afford subjects for the sweetest conversation in a circle of intimate friends; but in mixed companies it can only be displayed occasionally, as when some dangerous error is to be refuted, or some generally useful principle is to be recommended. Those that wish to enjoy social pleasure in its native purity, must have clear notions of the numerous objects concerning man, his nature, destination, occupations, and his most important interests. A man who is destitute and totally ignorant of this kind of knowledge, or at least does not carry a mind desirous and susceptible of instruction into the social circles where he expects to find

pleasure, but can only discourse of and comprehend those subjects which are so common and hacknied as to create disgust to a sensible mind, or is indifferent to every thing that is most important to a reasonable man, cannot but experience the most unpleasant sensations in society, as well as render the time heavy to those with whom he converses. How unoccupied is such an unhappy man as soon as his senses are interested no longer; how utterly incapable is he of enjoying the nobler pleasures which the attentive and better-informed derive from the mutual communication of their ideas, observations, experience and judgments! All the delight which wit, understanding, acuteness of judgment, the arts and sciences can afford, is lost for him; and how great is that loss? What sensual pleasures and amusements are capable of indemnifying him for it? Is it not natural that our social circles afford us so little real pleasure, while the education of our youth is almost generally intrusted to ignorant hirelings, who are totally destitute of the accomplishments which are necessary for sweetening the burthens of life and rendering social conversation a source of real happiness; and while the majority of our young men possess no other knowledge but

what they have acquired in taverns, playhouses, bawdyhouses, &c. &c. or gathered from novels and newspapers?

If we wish to enjoy the nobler pleasures of Social Life, it is absolutely necessary our mind should be graced with various virtues, the absence of which renders us utterly incapable of participating in rational recreations. Irregular and violent passions are the greatest enemies of all social pleasure. Their poisonous breath destroys it in the bud, the mere sight of them frightens it away, and frequently suddenly destroys it. Under how many different imposing masks, in how many deceitful shapes do these monsters creep into the society of men, and how dreadful is the havock and misery which they produce! how is it possible genuine social pleasure could prevail, where envy and jealousy behold the accomplishments and merits of others with hateful eyes, where mean selfishness meditates only its own individual advantage, where the revengeful seeks only to hurt his fellow-citizen, where malice or calumny watches every word, mien and action which can render the innocent suspected, or to confirm some uncharitible suspicion, and where

party spirit, and want of candour constantly blow up the wild flame of discord?

§ II. But the mere absence of these vices is not sufficient to render us capable of enjoying the pleasures of social conversation; they can have no access to the heart of the inattentive, the insensible and indifferent. The man who brings not a benevolent heart with him into the social circles he frequents; who does not behold and contemplate with genuine satisfaction the accomplishments and enjoyments of those with whom he associates; who is not as much delighted with *their* mental and personal perfections as with his own, cannot taste the sweet pleasures which flow from social intercourse. And how soon must they lose their charms for a man who has not attended in the circle of his friends and acquaintances with a free mind and an open and communicative heart; but in society ruminates upon his domestic cares, indulges gloomy thoughts and abandons himself to melancholy reflections; who is reserved, and neither communicates himself to others, nor takes any interest in the discourses of the company in which he is!

If we wish to enjoy real pleasure in the society of men, and in conversing with them,

we must be animated in their company with a virtuous disposition, and laudable principles and sentiments. We must esteem every man as man, without paying any regard to his rank and fortune; the sight of him and his presence must never be burthensome to us; his accomplishments must never distress but always give us pleasure. We must be capable of taking a lively interest in all the concerns of our fellow-citizens, participate in all their joys and sorrows, be ashamed neither of their nor of our own natural imperfections and weaknesses; place ourselves frequently in their room and circumstances, and always judge of and treat them as we would wish to be judged of and treated by them, were we in their situation. We must live entirely for others, and instead of distressing them by an ostentatious display of our accomplishments and rigorously inforcing our rights and pretensions, have no other object in view than the general pleasure and satisfaction of the company in which we are. The more we promote these, the greater will the pleasure and satisfaction be which we enjoy ourselves.

§ III. We are also frequently unfit to enjoy social pleasure, because we expect either too much, or contradictory gratifications of Social

Life. We expect too much, when we expect an uninterrupted flow of pleasure never to be disturbed by the natural imperfections of man, or the unavoidable inconveniences and difficulties of life. We are but too prone to forget that we ourselves are limited, weak and frail mortals, and that we live among beings who are in the same predicament. We do not recollect that almost every social pleasure must be purchased with greater or smaller sacrifices, and that we look in vain, in this sublunary world, for pure and unmixed gratification. We also expect too much of Social Life when we look upon ourselves as patterns after which all other people should form themselves, and desire that our friends and companions should regulate themselves in the choice of their pleasures and amusements after our own individual taste. But what an absurd contradiction is it to wish for *social* pleasure without being of a *social* disposition, and how natural is it that people who form such foolish expectations should be frequently disappointed!

§ IV. Prejudices and fashion are likewise very often the destroyers of the pleasures of social conversation. They extend their baneful influence over all our social enjoyments and amusements,

poison all the sources of congenial bliss, and rule with an iron rod over nearly all our diversions. How rarely are we guided by our own judgment and sentiments in our notions of what is pleasant or unpleasant, proper or improper? How very often do we subscribe in contradiction to our own feelings, to the decisions of those who by their rank and wealth are enabled to give the tone. We deny our own taste in order to be thought tasty by others. How rarely do we consult our own wants or the present disposition of our mind in the choice of our recreations, and how frequently are we guided only by custom and the example of the higher classes! only that pleasure is thought to be genuine and really desirable which bears the stamp of all-powerful fashion.

We are frequently tempted to think that men care less for pure enjoyment than they are desirous of being *thought* to have enjoyed much pleasure, and to be possessed of those means by which it can be procured. And who perceives not, who has not frequently felt himself the restraint to which mortals are forced to submit by fashion in their diversions and amusments? How rarely can we give vent in our fashionable circles to the natural feelings and emotions of our heart,

and shew ourselves as we really are! How anxiously must we ponder our judgments, words, gestures and even the most trifling actions! How rarely such a congenial harmony of thinking and of sentiments prevails in our social circles as permits us to appear without disguise and dissimulation! and how frequently do we embitter the enjoyment of social pleasures by the laborious and expensive preparations which fashion obliges us to make for them! How much more frequently could we enjoy these pleasures, how much purer and more satisfactory would they be, if they required less expence and preparation, if sincere benevolence and friendship alone fixed their value!

§ V. However well founded and just the complaints of the want of social pleasure may be, yet it is evident that the causes of it are within ourselves, and that we must accuse no one else if we be destitute of social happiness. If we wish to remove them and enjoy the pleasures of social conversation in their natural purity, we must strive to attain all those accomplishments of the mind and the heart which render us susceptible of them; cultivate our understanding, use ourselves to reflect on what we see and hear, and thus collect a treasure of useful and agreeable

knowledge, which we can exchange in our conversation with our friends and acquaintances for *their* experience and observations. We must guard our heart against all irregular passions which disturb the peace of our mind and destroy social pleasure, against all envy, jealousy, pride and vanity; must learn to value man as our fellow-creature, without paying any regard to mere external accomplishments and prerogatives, and to be more attentive to the good qualities and merits of our associates than to their defects.

If we be really desirous of enjoying the pleasures of social conversation in their genuine purity, benevolence and charity must be the soul of all our discourses and actions, and rule all our judgments and pretensions. We must take a lively and heartfelt interest in all the concerns of our fellow-men, be capable of rejoicing with the happy and of weeping with the sorrowful. We must open our heart to the sentiments of humanity, and impart our feelings to others without anxious mistrust or reserve. It is also requisite we should never expect to enjoy in any social circle a totally pure and unmixed pleasure; demand of none of our companions more than his situation, circumstances and abilities enable him to perform, and be as ready to

shew to others as much indulgence and candor as we wish they should display to us. We must also never desire being the principal person in our social circles, or the focus in which all must concentrate. It is likewise absolutely necessary we should not be guided by prejudice and tyrannic custom, but by sound reason alone in estimating the value of things, and rather endeavour being than appearing to be, satisfied and pleased. It is finally requisite we should not be ashamed of being solicitous for the preservation of our health of body and mind, and never sacrifice the purity of our conscience and our good name to fashion and the mandates of custom. If we observe these rules, we shall certainly find less reason to complain of the want of social pleasure, and find fewer thorns on the path of life.

CHAPTER XIX.

Principal causes of the want of Domestic Pleasures.

SECTION I.

AMONGST all the numerous sources of human pleasure and happiness, domestic life undoubtedly is the richest and most productive; but to which unhappily too many of the higher and middling classes rarely resort. This source of pleasure and happiness is accessible at all times to every man; its use is not confined to time, and the enjoyment of it requires not the least laborious preparations. The more pleasures the wise draw from this source, the richer and more copious it grows; the more frequently he resorts to it the more he will relish the blessings which it affords. The gratifications with which it abounds are attended neither with disgust nor aversion; and if the pleasures with which it fills our mind be but rarely enrapturing, they are the more innocent and durable. These sources of pleasure may indeed be troubled and weak-

ened, but never totally drained, if we do not exhaust them by our own folly. They burst in upon and refreshen us in every situation of life, and in every age. These alone can indemnify us for the want of many other sources of happiness, and without them the enjoyment of all other pleasures soon becomes insipid and loses its charms. Notwithstanding this there are, proportionably, but few that draw from this source as much pleasure and happiness as it can afford. Domestic life but too frequently is changed into an overflowing source of sorrow and misery. And even if this should not be the case with many, yet satiety, coldness and discontent deprive it of all real gratification. The complaints of the want of domestic pleasure and happiness are therefore, as common as they are various. We suppress indeed these complaints as much as possible, because they always betray defects and errors of which we have reason to be ashamed. However this does not remedy the evil; but rather promotes its taking deeper root every day, and growing more incurable

§ II. WANT of mutual regard and love is the principal, and, without doubt, one of the most common causes of the absence of domestic

happiness and pleasure. Can we be pleased and happy in the society of persons of whom we have a bad opinion, to whom we attribute no good qualities, in whom we find no sincerity or merit, of whom we have not the pleasing hope of learning anything, but believe them utterly incapable of contributing towards our happiness? And how often is this the case of married people, near relations, and inmates of the same house? How often are the most sacred and indissoluble bonds concluded only by mean selfishness or blind passion! And when the charm of the advantages we attained in this way begins to lose the attraction of novelty, when passion gives way to cool reflection, how soon then must the bonds which were contracted only for the sake of those advantages, or from the impulse of passion, be materially weakened or totally eclipsed! And besides, how often do we found our domestic happiness upon expectations which are contrary to the nature of things and men! We generally expect of men a more than human perfection; unlimited faculties, virtues which cannot be tarnished, and light without shade. We expect to find pleasures which are procured without any difficulty or

trouble, and joys unmixed with grief and sorrow. If our expectation be not realized, we believe we have been deceived and imposed upon; overlook all the beauties which the object of our disappointed expectation really has, do not value it after its intrinsic worth, but agreeably to the arbitrary imaginary picture we at first formed of it; calculate its real and imaginary defects with the greatest rigour, and complain of unmerited misfortunes. How could mutual love and regard exist under such circumstances? or how can we enjoy domestic happiness without them? Imprudence likewise frequently produces consequences which are equally baneful. We believe to be released by a domestic life and conjugal ties from all laws of decency and propriety. We therefore cease to be watchful and unrestrainedly abandon ourselves to all our natural or acquired failings and defects; frequently shewing ourselves in the most unfavourable and disgusting light, abusing the privileges of intimacy and openness, and are carried away with the idea that persons so nearly connected with each other, are not in want of reciprocal indulgence and forbearance. But how severely must regard and love, these principal supporters of domestic happiness, be shaken by

such an imprudent conduct! How frequently must the practice of such a deportment alienate persons from each other! And how much more frequently must it embitter and paralize their conversation and connexion! If we really wish to enjoy domestic pleasure and happiness, mutual love and regard must be the foundation; and while we neglect to preserve and strengthen these ties, domestic life must lose its sweetest charms.

§ III. WANT of mutual concern is one of the most prominent features of the absence of domestic pleasure and happiness. How soon must the sources of pleasure and conversation be dried up when we live with those whose concerns, occupations, enterprizes, prospects, hopes and undertakings, joys and sorrows are indifferent to us! What an insipid conversation, what tedious discourses must ensue, when every member of a domestic circle reflects upon and pursues only his own ideas, meditates only upon his own individual sorrows and troubles, bends his mind entirely upon absent persons, or ruminates only on the execution of his private plans! In what a troublesome restraint and unnatural situation must people be who have so many and important concerns in com-

mon, and nevertheless do not contemplate, regulate and transact them jointly! It is impossible we should be capable of enjoying domestic happiness, while we do not take the liveliest interest in every concern of our consort. The more concerns man and wife have in common, the more intimately and indissolubly their mutual happiness is connected; the less happy the one can be without the other, the less ought such consorts to be indifferent to anything which one party does and undertakes. However, I do not mean to infer, that one party is to obtrude upon the department of the other; that the wife, for instance, should teaze her husband with her advice in matters she does not understand, or demand of him a minute account of all his transactions. But how many concerns are there in which both must and can take the most lively interest, if concord and love be to make them happy! How much easier can we bear the sorrows which a friend shares with us! How much more pleasant is every cheerful prospect we enjoy with a person who is dear to our heart! How much sweeter is every pleasure we share with a beloved wife or a faithful friend, than all the di-

versions of which we partake in the circle of unsympathizing strangers!

§ IV. WANT of taste for innocent and simple pleasures contributes likewise very much to destroy domestic and social happiness, and to render our home irksome to us. The pleasures of domestic life are, indeed, not noisy and enrapturing: they do not transport us into a new and unknown world; they are not attended by a total oblivion of ourselves, our relations to the world and situation, like many social amusements and pleasures; they are founded upon a clear perception of our connexions and a rational reflection upon them; they confine themselves and those that enjoy them, within a narrow circle of persons and objects, and are the most sweet and innocent when we least transgress their natural limits. But every one has not a relish for such pleasures. Pleasure and diversion, amusement and oblivion of ourselves are with too many people but synonimous words. They expect to be gratified with the former only when they hope to meet with the latter. Domestic life therefore has but few charms for them. Whatever they see and hear in their domestic circle appears to their pampered senses and corrupted taste too uniform and tedious,

and to possess too little attraction. The circle of conversation and pleasure which nature has pointed out to them is too narrow for their vitiated desires; they look upon these salutary restrictions as onerous fetters, and go in search of greater liberty, or rather licentiousness, where the greatest slavery reigns; they hunt in the great world after gratifications which they could find much easier and in greater perfection in the circle of their family. And how much must they lose by this fatal error! How numerous, how pure and satisfactory are the more simple and innocent pleasures of domestic life! Every wise judgment, every good word, every noble feeling and sentiment which we express there; every just and laudable action of which we discourse; every mark of applause and respect, every encouragement to virtue, every consolation in affliction we receive, and every mutual frank communication of our ideas and sensations which we disclose in our domestic circles, cannot fall short of being highly pleasing to an uncorrupted taste. We must further observe, that the joint improvement of feeling souls in wisdom and virtue, the mutual care of sowing no other but good seed in the susceptible heart, the sight of every unfolding blossom of the un-

derstanding of those whose happiness is dear to us; the contemplation of every less or greater progress they make on the path prescribed, and the prospect of their future usefulness cannot but open numerous sources of the purest domestic happiness to those that can value its worth. How much superior are pleasures of this nature to those which the great world, as it is called, can give us! How much more genuine, pure and satisfactory are the former than the latter; how much more grateful are they to our recollection, how easily attainable to every one, and how much salutary food do they afford to the heart and understanding! If, therefore, you pant after domestic happiness, sound reason and experience ought to purify your taste.—Learn to prefer the natural to the artificial, the simple to the compound; learn to distinguish truth from appearance, and innate treasures from borrowed wealth; consult on the choice of your amusements rather from the wants of your nature and station than the opinion of the multitude; reflect upon the influence which your amusements have on your health and peace, and estimate their value after this standard, and you will experience that domestic life can afford more genuine and lasting pleasure

than all the noise and bustle of the great world can ever give; your home and the conversation with your family will cease to be irksome to you, and you will pity those fools who rove the town and the country, and risk their health and virtue in hopes of finding abroad what only the circle of a virtuous family can produce.

§ V. WANT of materials for conversation and enjoyment is a no less common cause of the want of domestic happiness and pleasure. Conversation, particularly with a smaller circle of friends, requires we should be in possession of various materials to keep it alive, that its sources may not be dried up and make room for tediousness and satiety; and that our enjoyment should be multiplied and refined by noble feelings, if we wish to preserve it from degenerating into disgust. Those that bring an empty head and a cold heart into Social Life, and are capable only of supporting a conversation on the most hacknied subjects, or being affected by violent sensual impressions, cannot indeed expect to derive much pleasure and happiness from it. Pleasures which are merely sensual are soon exhausted, as well as the little incidents of the day. But when those in near connexion possess an accomplished understanding, and a

well-disposed heart; when they have a decided taste for every thing which is noble and good; when they have the capacity and a sincere wish to instruct and to be instructed; when the joint reading of a good and instructive book serves them instead of splendid assemblies; when they mutually strive after wisdom, virtue and higher perfection; when they unite for the common enjoyment of the pleasures of religion and rational devotion, and take the most lively interest in every thing that concerns mankind and their mutual peace; then it is impossible the sources of domestic pleasure and happiness should ever be exhausted! How necessary it therefore is for every one panting after domestic bliss, that he should never cease to cultivate his mind and heart; and how natural it is that our modern method of educating our children should render them totally unfit for enjoying the purest pleasures which this sublunary world can afford!

Chapter XX.

On Candour and Tolerance in Conversation.

SECTION I.

Want of candour and tolerance in conversation is one of the most common and baneful enemies of social and domestic pleasure. The rage for violent and malevolent political and religious disputes which prevails in our age, the tyranny we but too often usurp over the opinions of others, the heat and uncharitable vehemence with which people in general assail those whose ideas are different from theirs, the frequent accusations of atheism and superstition, of jacobinism and sneaking servility which are exhibited in our social circles, and the arrogance with which many of all parties presume that they alone are in the possession of truth, and that those whose ideas do not perfectly coincide with theirs, are religious, philosophical or political apostates,—poison but too often the pleasure which social circles are capable of affording.

When in company any one of our fellow-citizens starts ideas which are not congenial with our manner of thinking, we frequently deem ourselves entitled to treat him with scorn, ridicule and contempt, or even to render his understanding and moral or civil character suspected. But nothing is more unreasonable and unjust than such conduct; nothing can be a greater infringement upon the natural liberty of man. I therefore beg leave to make a few observations upon the undoubted right every one possesses of thinking and judging for himself, and of communicating his ideas freely, even though they should be erroneous; flattering myself that what I shall advance upon this subject, will contribute towards rendering, at least, some of my readers more candid and forbearing in their treatment of those who differ from them in opinion.

§ II. The acrimony with which we frequently oppose those whose opinion differs from our own, and the unfavourable judgment we form of them on account of this difference, generally arises from the belief that such ideas are erroneous, because the reverse of what *we* hold to be true, and are consequently either dangerous to the state, hurtful to religion, or contrary to the nature of things, and therefore ought not

to be uttered. But if this could give us a right to condemn others for entertaining and defending ideas contrary to those *we* have adopted, they undoubtedly would have the same privilege of condemning us for differing from *them* in opinion. We feel ourselves compelled, as it were, to regard *our* notions as undoubted truth, and are conscious that we *cannot* help thinking so; but forget that others are in the same predicament, and as incapable of beholding matters in any other light than that in which they see them, as we are to perceive things otherwise than represented to *our* senses and intellects.

§ III. All our notions are produced and shaped by sensual perceptions, by instruction, education, reading, conversation, meditation and the conclusions drawn therefrom. As for the notions produced by sensual perceptions it is obvious to the most common understanding, that if some object affects the sensual organs, as the eye for instance, we cannot avoid judging of it conformably to the perceptions it produces through that medium upon the mind. We *must* see what we do see. We *must* think an object to be green, if it appear in that colour to our eyes, although to every other person it should seem to be blue. Neither ought we to

condemn any one for the notions he owes to his education, instruction, reading, and conversation with others. It is not his fault that he was placed by Providence in the situation in which he is, and that he received no other ideas but such as naturally resulted from it. The same mode of reasoning is applicable to the ideas produced in our mind by meditation and the conclusions arising from it. Man is designed to go in quest of truth; however he must have external or internal impulses and means to pursue it. Is it his fault if he just happen to have this or that impulse, or only these and no other means to go in search of truth. He is designed to compare and to examine the knowledge treasured up in his soul; but *can* he light upon other comparisons than the notions already formed in his mind allow him to draw. He compares, for instance, two actions; and can it be expected, that he should form any judgment but what is conformable to his ideas of such actions? He is to examine; but he must first be induced by certain circumstances to think, that what he is to examine is doubtful, and consequently capable of being examined. But if such a circumstance should never come in his way. And if it do he will ponder the argu-

ments which are for or against his opinion. But if certain arguments determine his judgment, can he help feeling their weight in this and no other manner? Ought he to be blamed for having perceived them according to the degree of his intellectual powers, the impulse of his heart, and the authority of those that advanced or contradicted them? In whatever light we behold this point we are forced to confess, that our notions very rarely can reflect any blame on our volition, and it is impossible to maintain at any time, with the least colour of truth, that a person infected with some erroneous notion, has adopted and defends it contrary to his better judgment, and that it is his fault he has these and no other notions. But if we must admit this, it naturally follows that we are guilty of the most wanton cruelty and injustice if we attack him with acrimony, or despise him for his opinions.

§ IV. If it had been the will of God, that only a few men should think and obtrude the result of their thinking upon the rest, he would certainly have given the faculty of finding out truth either *in a higher degree*, or *exclusively* to those that had been appointed to prescribe to the rest what they are to think and to cherish as

truth. But as he has not made that distinction; as it rather plainly appears that *all* men have that faculty; nay, as even many of the inferiour classes possess a higher degree of mental power, acuteness, wit and knowledge than their superiours in wealth and rank, it is obvious that the privilege of thinking is a *general* privilege, which is the inheritance of the subject as well as the prince, of the poor as well as the rich, and of the layman as well as the priest, and cannot be monopolized with any colour of justice either by a single individual, or by any society of men.

§ V. If we further consider, that the all-bountiful Creator gave to *all* men, without discrimination, the faculty of forming their *own* notions of every thing in nature, in order that every one should enjoy the pleasure which the knowledge of truth affords; and that every one should be conducted by truth to the sanctuary of *virtue* and *happiness*, and that this purpose never can be attained, if the privilege of thinking and judging be not a general one; we have additional reason for concluding, that it is the most glaring injustice to attempt preventing any one from exercising the right of thinking and of communicating his ideas to others. It is im-

possible we could feel the importance of an idea and cherish it while it accords not with those notions we already possess. It is equally impossible, that any notion of which our reason cannot approve could have any influence on our volition, because our will can be actuated only by ideas which appear true to *us*. If therefore it was the will of the Creator, that every man should cherish truth and be urged by it to become virtuous, it certainly must also have been his intention, that every man should have notions acquired by his own voluntary exertions, and embrace truth without compulsion, and consequently it becomes an act of open rebellion against the order of the Supreme Ruler of the world to obtrude any notion despotically upon a rational being; and *all* men must have an equal right to think, and to embrace as truth, what the free, independent use of *their* senses and *their* reason teaches them to be true. It is, finally, obvious to the most common understanding, that if compulsion, threats or punishments be applied, to force man to believe what the free use of his senses and reason forbids him to acknowledge as true, he will become a hypocrite, the most detestable and hurtful character in

nature, and the greatest bane to social and civil happiness.

§ VI. God has given to *every* rational being the faculty of *reasoning* and *speech*; and in dispensing these gifts to *all* men, he must certainly have intended that *all* should have the liberty of using them, to think, and to *communicate* their ideas to others; whence we naturally conclude, that every mortal having the privilege to think, to judge and to believe for himself, must also have the right to *communicate* his ideas and opinions orally or literally to others; for it would be madness to allow, that a mortal has an undoubted privilege to do the former, and to deny him the liberty of doing the latter.

§ VII. Every thing which the Creator made an indispensable *want* of human nature, must also be a general and incontestable privilege of mankind. Now I conclude:—it is a general want of *all* men to eat, to drink, to sleep, to work, &c. &c. consequently *all* men are entitled to it; but from this conclusion I also infer, that *every* man has an incontestable right to communicate notions which appear *truth* to *him*. Only degenerated and highly vitiated people can feel no impulse to satisfy this natural want.—

We certainly should call a person a tyrant and a daring offender against the rights of men, that would prohibit the sharing our bread and our pleasures with our fellow-creatures. And why should we call him so? Because we enjoy our sustenance and pleasures with additional satisfaction when we share them with others. But is not truth more valuable than a meal or any other sensual pleasure? and as such, how unaccountable must it appear, that man, who by nature is designed to be a social being, should deem it a want of his moral nature to share his bread with others, and feel no irresistible impulse to share truth, the greatest of all earthly blessings, with his fellow-creatures? Can a rational being really value truth as the greatest gift of Heaven, without being desirous of making all his brethren partake of it? Indeed all men are as desirous to make others partake of their knowledge, as they are to eat their bread in common with their fellow-beings; this natural want is, of course, a *general* privilege, and it is consequently the highest degree of despotism to deny this right to any man. And is it not conducive to the general good, that *all* men should be actuated by an irresistible desire of communicating their ideas and knowledge to others? Is

not mankind led more rapidly towards perfection by reciprocal instruction and the mutual exchange of ideas? What would become of the world, if every individual were obliged to seek, to invent and to collect himself, unassisted by others, all the knowledge which he wants for his progress in virtue, for the peace of his heart and for his comfort in affliction? In order to prevent the evils which this world unavoidably produces, the all-bountiful Creator placed man in a social connexion, and gave to every rational being the faculty of speech as a help-mate to the power of reasoning, to enable every individual to *communicate* the notions, ideas and experience which he has gathered on his path to his fellow-travellers.

§ VIII. But should any of my readers object, that if all men were to be permitted to communicate their ideas freely, whether they be false or true, this might occasion much disorder and confusion; I must reply, that suppose this should be true, the right must nevertheless be admitted to be common to all rational beings, as with out it the faculty of reasoning and speech, which they all possess, would be of no use to them, and of course cannot be taken away from any of them, notwithstanding the *accidental* injury

which the exercise of it may occasion; because the general rights which appertain to *all* men as *men*, are superiour to all other privileges and prerogatives. What should we say, if the subjects of a prince were to oppose their sovereign in the execution of a prerogative *necessarily* connected with his dignity, and granted to him by the general consent of his people for the support of his authority, because it sometimes occasions confusion among the nobles, or is burthensome to a *few* individuals of his empire. Should we not blame such an opposition as a glaring act of injustice and rebellion? And is it not equally absurd to check the liberty of speech because it confuses many an ignorant person, and sometimes proves a vehicle of error as well as of truth. If this were right, it would also naturally follow, that we must sow no seed for fear that some weeds should grow up along with it.

§ IX. But *what* confusion, *what* disorder could be occasioned by the free exercise of the liberty of *speech?* It neither can be injurious to sound religion, nor to a well-regulated government, nor to the essential principles of morality. Sound religion needs not to fear the light. The more freely its principles are dis-

cussed, the more amiable will it appear to an impartial examiner. Doubts may indeed be raised against some of its tenets, but these very doubts will serve as a new spur to more minute inquiry, which ultimately will do it more good than harm. Truth always eventually conquers, and error only cannot stand the test of free examination. The principles of religion and its essential tenets, were never more freely discussed than at the time of the reformation. Wars, persecution and disorder were, indeed, the primary consequences of it, but the investigation of its essential nature terminated at last in the more general distribution of indisputable truth. The gold was only separated from its dross. Ignorant, bigotted and wild fanatics only will dread the free discussion of religious subjects, while the enlightened adorer of GOD will rather challenge than check it. As for morality, its principles are so plain and rest on so firm a foundation, that no discussion, how free soever it be, can shake its basis; and no *good* government, whose administrators are faithful and *disinterested* in the discharge of their duties, whose laws are equitable and just, and whose burthens are distributed with a wise regard to the abilities of those upon whom they are

charged, has to fear the voice of publicity; tyrants alone who sway with a rod of iron over an oppressed people, whose actions shun the light, and who, like those of modern France, trample upon the laws of nations, and are deaf to the voice of equity, justice and humanity, have anything to fear from the liberty of speech. The loudest and most acrimonious declamations against a really good government will be as little capable of persuading any man, who is sensible of its blessings, to conceive a bad opinion of it, as the most specious arguments would be to make a sound and healthy man believe that health is no desirable good. Neither regard for sound religion and morality, nor wise policy can therefore justify the want of open and unbiassed discussion, nor the animosity and party-spirit which in most of our social circles check the freedom of speech, and over-awe the man who exercises a right which is a general privilege of all men, and subject to no human controul whatever. All governments have an undoubted right to punish *actions* hurtful to the state; but no rulers upon earth are warranted to punish men for their *ideas* and *opinions*. To chastise a man for his supposed *errors*, is the most glaring and cruel of all tyrannies.

§ X. ALL acrimony, passionate heat, rudeness of language, ridicule and hatred which we display towards those that differ with us in opinion about religious, moral, philosophical or political subjects, is therefore unbecoming a man of honour, a glaring infringement of the general rights of men, and disgraceful to a rational being. If the ideas they advance be really and essentially erroneous, violent and passionate declamations against them will never contribute anything towards convincing them of their error, but will rather lead them to think that we are sensible of their superiority and our own weakness, and wish to *silence*, because we are incapable of *refuting*, them. Such conduct of course, will give them just reason to complain, that we use unfair weapons to combat them, render us suspected of arrogance and tyrannical sentiments, and provoke hatred or contempt. But if their ideas should be true, we are guilty of additional injustice, and have the greatest reason to apprehend that the bye-standers will suspect us of stupidity, stubbornness, false pride, prejudice, narrowness of sentiments, or of being actuated by private animosity or party-spirit, a suspicion which will stigmatize our head and heart, and deprive us of the regard of all those who are animated

with principles of honour and justice. Therefore, should you feel yourself incapable of advancing solid and fair arguments in opposition to opinions militating against your own ideas, prudence suggests your being silent rather then hastily exposing yourself to disgrace and contempt.

§ XI. TOLERATE the erring without confirming them in their errors. Fortunately however all the ridiculous nonsense with which the great and little geniuses of our age amuse themselves is not the result of deep reflection, but only an offspring of taste and fashion; for which reason it would be imprudent to contradict them, because men are easier irritated by an attack upon their taste than by an aggression of their opinions. Tired of a never-changing sameness they relinquish it at last of their own accord, and are generous enough to despise what occupied their whole soul as soon as it ceases to be fashionable. But if you persecute them on account of their taste, they will endeavour to support it by arguments, and make a prejudice of what they cannot easily be cured. You will always be disappointed when you attempt gaining men on the side truth by openly and abruptly attacking their errors. They justly suspect that

their valiant, but unskilful attacker wishes to make converts of them, and is actuated merely by party-spirit, which causes them to retreat and to leave the spirited hero alone on the field of battle, to fight with shadows and airy phantoms. Always speak for the cause of truth with coolness of temper, and let no one see you are convinced of there being people who are given to the opposite error. Great are the advantages the benevolent man obtains by such a forbearing and tolerant conduct towards his erring brethren. If you shun and despise the deluded, they will be revenged by despising you in return, and console themselves with the regard of those they have seduced to adopt their errors. But if you tolerate, treat them with kindness, and shew yourself in a point of view in which they cannot behold your worth without humiliation to themselves, they will esteem you, and soon be willing to give up their errors rather than desert you, merely because you cannot be of their opinion. If such an erring man be once but in that disposition of mind, you will obtain more over him by a single word, spoken at the proper time, than by the most pompous declamations, to which he pays no attention; or by the most lively flashes of wit, which only will strike

or even exasperate him. Nothing is more certain than that we shape our taste after those with whom we are intimately connected and whose regard we believe to possess, because we respect them ourselves.

Such measures can, indeed, only have a slow effect, and are incapable of affording a speedy remedy against the growing evil; however experience teaches us, that we have it but rarely in our power to administer it with success. Only those whose influence over the minds of men is more powerful than ours, whose manner of thinking and acting serves as a rule for the lower classes, can afford such a speedy remedy. Therefore, let us patiently wait till it again becomes fashionable to ridicule folly and to esteem truth; to look upon every excess of an over-heated imagination as an effect of mental disease; to be satisfied with little to moderate our expences, to be ashamed of effeminacy, to obtain the means necessary for the satisfaction of our wants, rather by the exertion of our industry than by the assistance of secret powers, and till the fashionable follies and eccentricities of our corrupted age disappear. Nature will then again resume her regular course; miraculous cures will cease to be effected, and the quack will be suffered

to starve, notwithstanding his boasted arcana; no more ghosts will be seen; fanatics will brag in vain of an immediate influence of the Godhead, the scoffers of the most sacred truths will be treated with contempt, and the preachers of disorder and rebellion, those daring apostles of an Utopian liberty and equality, will find no more disciples. All that we can now do to check the growing errors of our age, is to distinguish ourselves as much as possible by the excellence of our manner of living from our erring cotemporaries. If it be of such a nature as to make us *really* happy, it will soon display its salutary influence over the manner of thinking and acting of our friends and connexions; for we never see that a person is happy without wishing to be blessed with happiness, or without inquiring after the means which he employed to obtain the felicity he possesses; and if only the road he went be not thorny, and rendered pleasant by a prudent guide, we undoubtedly will follow him.

§ XII. I FURTHER beg leave to request my readers, to do justice to the *morals* and *civil* worth of those that differ with them in opinion, and not to prefer others that possess no other advantage over them than that of coinciding

with *their* own notions. Opinions never can raise or depreciate the intrinsic worth of a person. The merits of men do not depend upon their *opinions*, but are founded upon their *actions* and the *motives* by which they are animated. *Active* sentiments of humanity and charity only fix the real value of man. If a person be benevolent, charitable, peaceable, diligent, useful to the state, polite and obliging in conversation, faithful to his friends, a strict observer of his promises, just to every one, and graced by elegance of manners, he has then intrinsic worth, and is intitled to our love and regard, whatever his private opinions be.

§ XIII. FINALLY, to avert all misinterpretation,—I beg leave to observe, that by maintaining all men have an undoubted right to think for themselves, and to communicate their ideas and notions to others, I by no means intended to infer, that Princes and Magistrates exercise an unjust and usurped authority, in checking and punishing those that endeavour to seduce the weak and unprincipled from their allegiance to their Sovereign ; for this is a glaring *abuse* of the liberty of speech, and, like calumny and aspersion, is tantamount to a criminal action, and must be subject to the control of the law, if internal peace and order are to be maintained.

CHAPTER XXI.

Conclusion.

SECTION I.

KIND reader, should you find in this work any thing deserving your attention, should it be received kindly by the public, and criticized favourably, we shall thereby experience greater cause for rejoicing, than from the highly honourable and flattering reception of any of our former publications. We at least hope you will find no principles in it of which a rational man need to be ashamed; and if it have no other merit it surely may claim that of universality; as we flatter ourselves that scarcely any relation in Social Life will be found of which we have not said something useful.

§ II. No one will deny that such a book, provided it be composed with sufficient judgment, knowledge of men and experience, will be useful not only to young people, but to those of every description. In general we expect that those

who are gifted with great vigour of mind and a sufficient share of sagacity in business, should also be possessed of a refined spirit of conduct, but in this we are frequently mistaken. This spirit of conversation requires a coolness of temper and a nice regard to trifles which is rarely the portion of lively geniuses. However *one* hint thrown out in a book like the present to such people, may prove sufficient to direct their attention to those faults in their conduct they have hitherto overlooked in consequence of their liveliness, without preventing their improving their experience of others in their *own* way and being self-consistent.

§ III. It was however by no means our intention to teach the art of abusing men for our own purpose, or of ruling over our fellow-citizens at pleasure, and of putting every one in motion to forward selfish views. We despise the maxim: "That we can make anything of men, "if we take advantage of their blind side." A villain only can and is bent to do this, because he cares not what means he employs to attain his object; the honest man however cannot make *anything* of all men, and scorns to attempt it; and a man of firm principles will not suffer himself to be abused in such a manner.

But every honest and wise man wishes and has it in his power to prevail at least upon the better part of his connexions, to do him justice; to avoid being despised by any one; to preserve his peace from external attacks, to derive gratification from conversation with people of all classes; and to guard against being abused by rogues. And if he persevere in these endeavours, and consequently act generously, prudently and fairly, he can inforce general regard; and if he have studied men and be deterred by no difficulties, he can also eventually accomplish any *good* purpose. To point out the means of effecting this, and to give rules how to proceed properly, is the object of the present work.

Those who would however upon every voluntary action, upon every trifling step which they have to take, first consult this book whether it contain no receipt, no rule that suits their purpose, would truly deny all originality of character, and do very wrong to accuse us of having disappointed them.

That we were obliged to expose on this occasion the weakness and failings of many classes of people, without however ungenerously pointing at individual subjects, was but natural. We might indeed have rendered this book more en-

tertaining, had we embellished it with anecdotes taken from real life, and laid before our readers the numerous instances of folly and ridicule we have discovered in all ranks. But this would have been unbecoming a Philosopher; and we flatter ourselves that our readers will do us the justice, to believe we have been actuated neither by malice nor the contemptible spirit of scandal.

THE END.

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